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SPECIAL NOTICE

The next annual meeting will be held in Cleveland, Ohio with the Hotel Cleveland as official headquarters on January 7, 1942.

A limited number of copies of the February issue containing the report of the significant student conference held at Naperville, Ill., December 27-31, 1940, are available at 30¢ a piece, or at 20¢ in lots of five or more.

Christian Education

Vol. XXIV

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Developing a Sense of Civic Responsibility

BY ROBERT A. MILLIKAN*

I HAVE been assigned the subject, "How can a sense of civic responsibility be developed?" You will not expect any new, offhand, or easy answer from me. For that subject involves the most profound, the most fundamental, the most ancient question, not only that confronts mankind now but that has confronted it since group life started on earth, namely, the question of the relation of the individual to the good of the whole. I shall be fortunate if I can succeed in nothing more than clarifying the question, for straight thinking is a prerequisite to any correct and effective action.

As an aid to the clear understanding of the question of my own social responsibility, which is only another word for my duty, I find it necessary to divide this question into two questions: first, what is the good life *for me*, or what is personal morality; second, what is the good life for society, or what is social morality? Those two questions are entirely different ones, though the first must be answered before the second can be given attention.

Let me define the good life for myself. For me it consists in an attitude of willingness, better of determination, so to shape my conduct as, in my own considered judgment, to promote best the well-being of mankind. It consists in keeping before myself continually the question, if everybody followed my example would the world in the long run become a better one or a poorer one? It requires of me no asceticisms, no self mortifications, but it does

* Winner of the Nobel prize in Physics in 1923 and honored by more than twenty colleges and universities with degrees, Dr. Millikan has been chairman of the executive council of the California Institute of Technology since 1921.

require of me the subordination of my appetities and my personal interests to what I regard as the good of the whole wherever the two seem to me to come into conflict.

This attitude of unselfishness, or self detachment, of altruism, of brotherliness, of self sacrifice, even of life itself, if need be, for the common good, is found in all the great religions. It is preached by the founders of Hinduism, of Buddhism, of Judaism, by Socrates and the Stoics in Greece, and it is the sum and substance of the gospel of Jesus. From my point of view, it is the essence of religion.

This attitude clearly stems from the emotions and the will. It is the basis of personal morality. When one chooses to adopt this attitude he has made his choice of the good way instead of the evil way.

It is the chief job of the churches in America to spread as widely as possible this attitude, and the fact that the United States census just completed reports that there are 55 million church members in the United States shows what a tremendous promoter of the good life in America the church can be and is so far as this phase of the good life is concerned.

Some religious leaders make the mistake of saying that nothing else is needed,—that if the hearts of men were right nothing further would be required to assure human well-being.

They have only to look at the horrors of religious wars, carried on for the most part by sincere men who thought they were doing the will of God, or at the disastrous consequences to mankind of the preaching of the class war by Karl Marx, Russian communists, and other sincere but mistaken and deluded fanatics, or indeed at the present terrible state of the world for which history will hold American and British isolationists and extreme pacifists in no small degree responsible, to realize that *human well-being depends upon right heads as well as right hearts.*

As another illustration of this, Dr. Nicholas Murray Butler has recently described American isolationism as “fatuous folly and profound immorality.” In so saying, however, he is not reflecting on the sincerity or the personal morality of the isolationists and extreme pacifists, but rather on what I wish now to define as their social immorality. For while personal morality depends

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only on an attitude which has its seat in the emotions and the will, social morality is a purely intellectual matter. *It depends on knowledge pure and simple.*

In other words, a given course of conduct is socially right or wrong only as it actually promotes social well-being without any reference whatever to the sincerity of its author.

While the churches are the great agencies for the promotion of personal morality, the schools, especially the universities and the colleges, are the great agencies for the discovery and the dissemination of knowledge,—the basis of social morality.

As promoters of personal goodness or personal morality the universities and colleges, I take it, can exert an influence roughly proportional to their numerical strength, which is about one per cent that of the churches, for I suspect that in a matter of this sort the influence of each one of us is exerted mainly through his example, not so much through his words. If our associates see that we are trying to live up to our convictions, up to our light, the effect is at once felt in their lives.

But in the matter of the discovery and dissemination of knowledge, the schools are the only available agencies and that is where our great job lies in the development of our civic and social responsibility.

How well are we doing it? Not well enough. Of course we shall be able to do it perfectly only when we have all knowledge and this of course means never. But we are learning more and more each year and correcting year by year some of our socially wrong steps of the past. The advances we are making, for example, in sanitation, in the control of infectious diseases, in genetics, in chemistry, in physics, in nutrition, in geology, in aeronautics, in meteorology, in engineering, in economics, in labor relations and government, these are laying the foundations for a finer social life than we have heretofore known, but the present war may prevent their realization for a long time ahead.

But this war itself is due to the ignorance and fatuous folly of those who prevented the democracies from taking the correct steps for collective action to protect themselves from the international gangsters from whom they must learn to defend themselves or perish.

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If we survive at all we shall have to find ways to eliminate the ignorance and to check the folly of our isolationists and pacifists in order to create the warless world of which we dream and which we know how to create if we are not again blocked by ignorance, fatuous folly, and profound social immorality.



The Church College and Civic Responsibility

BY BEN M. CHERRINGTON*

ON Sunday last a group of students went to the station in Denver to say good-bye to Carl, for our Government, having found Carl to be a "good Nazi" has ordered him to leave the country.

Carl, age eighteen, came to the University of Denver from Germany because it was the institution from which his mother had graduated. His mother, the daughter of German immigrants was born and raised in Colorado, and following her graduation from the University of Denver, went to Germany for advanced study. While there she met and married a young German professor who is now one of Germany's distinguished scientists, and a high official in the Nazi party.

Carl is a typical product of Nazi youth education. Thoroughly indoctrinated with the philosophy of blood and soil, and might makes right, there is no indication that a year and a half of association with our students has in the slightest reduced his conviction as to the superiority of the German race, nor has it reduced his zeal for Nazi objectives. From the point of view of Germany, here is a young man, strong in body, keen in mind, well informed on national objectives, and fanatically ready to carry out his civic responsibility.

The presence of this young man has been a standing challenge to our program of education in civic responsibility. Sobering questions have arisen in the minds of thoughtful students and members of the faculty. Have the generations of comparative freedom from threat robbed our people of their zeal for protecting the central values of democracy when need arises? Are we not as a nation facing grave dangers as a result of having for too long taken democracy too lightly for granted? Does democracy

* As Director of the Foundation for the Advancement of the Social Sciences, University of Denver, Dr. Cherrington has gained national recognition and is counsellor for the State Department in its program of Inter-American Relations.

hold enough of vital meaning for our youth to constitute for them a faith as dynamic as the faith which moves Carl and his fellows in Germany? Confronted as we have been by this example of the potency of civic education in an authoritarian country, we have been forced to ask—"What type of education offers hope for democracy's future; what are its distinctive characteristics? At what points does it differ from authoritarian education? In what ways does it need to be strengthened?"

It may throw light on our problem if I share with you some of the results of our thinking about these questions.

Let us then contrast democratic education with authoritarian education to see what important points they have in common, and at what points they are fundamentally different. Let us look at the two systems in terms of objectives, methods and motivation.

Certain basic objectives are common to both systems. For example, each seeks to develop happy, healthy, efficient citizens. One is favorably impressed by the robust appearance of German youth resulting in part from their all-embracing sports and recreational programs. The fraternization of university youths with working lads has supplanted the old class divisions with a fine comradeship. To millions of workers the strength through joy movement brings a sense of partnership in the national productive enterprise. Vacation trips for workers to resorts, and cruises abroad widen horizons and add zest and adventure to living. Russia rivals Germany in this respect by provision for the education and recreation not only of students, but of the mass of her people which in its scope probably is without parallel. It is a deeply moving spectacle to see workers and peasants crowding the art galleries and museums of Leningrad and Moscow, or watching in rapt attention the rhythmic grace of the Russian ballet. Young and old alike throng by the millions to parks of rest and culture for play and creative self-expression.

We do well to accept the sincerity of the authoritarian states when they claim that an ever increasing share in the good things of life for all the people is one of their central aims. Both Russia and Germany before the war, with considerable justification, could boast that they had eliminated unemployment, and banished from the hearts of their people the sense of material insecurity. Can

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we in our country insure for all our people as much of security, happiness, and material well-being without sacrificing essential processes of democracy? To bring this to pass must be a central objective of our education.

Democratic education intends to achieve security and well-being for all the people within a system of individual liberty, whereas authoritarian education repudiates the conception. Here is revealed a complete contradiction in objectives of the two systems.

The authoritarian states point with scorn to the failures of democracy; their millions of unemployed, other millions living on the edge of poverty; their strikes and lock-outs; their bickerings and quarrels; their inability to agree for any length of time upon a common policy. And the reason for this failure and misery they say, is that democracy is clinging to the out-moded notion of liberty. The concept of freedom they hold with contempt. Mussolini once said, "Fascism has already stepped over the more or less putrescent corpse of the Goddess of Liberty, and if necessary will turn and do so again." The problems of complex modern life are altogether beyond the competence of the common man to solve, so they assert. "What is needed today is hierarchy, discipline. Men must be trained in unquestioning obedience to their leaders. Only thus can the intricate machinery of industrial society be operated efficiently; only thus can the nation be strong."

Manifestly some of their criticisms are true. It is true that in this rich land, before the advent of the abnormal re-armament program, millions were unemployed. And that one-third of our people existed on less than a decent standard of living. Probably it is true that for these people the right to "life, liberty, and the pursuit of happiness"—had little meaning comparable to its meaning for our forefathers. But we are not persuaded that this is an inherent and incurable weakness of democracy. Rather, it is the result of our belated recognition of the rapid transformation of our country from an agrarian to an industrial society, and our failure to balance our traditional emphasis upon individual liberty by a greater stress on social responsibility. We acknowledge that from now on the attainment of security, health,

and happiness for all the people must become fully as important an objective of education in America as it is in the authoritarian countries, and we are confident it will be.

For you and for me, those of us of the older generation, human freedom is the pearl without price, the source of civilization's highest achievements. Freedom of the mind to search for truth and to proclaim it; freedom of men to expound and discuss their theories in the open forum of public discussion; freedom to put theory to the test of experiment; freedom to elect, criticize, and recall those chosen to govern; these are elements which have given flavor and supreme value to the life of an American citizen.

One who has lived in a land of liberty, who all his life has breathed the air of freedom, need sojourn only briefly in an authoritarian state to sense that something utterly indispensable is missing. About him he may observe men employed and secure; a state solicitous for their health and material well-being, but much as he may admire these achievements, he feels they have been bought at too great a price. When men in return for security surrender to the state their minds and wills, they have renounced the distinctive thing which makes them men—so we think.

The notion that the nation is of value above the value of the individuals who constitute it; that a small group of men on behalf of the state may regiment the thought and emotion of the people, distort truth to serve national ends, debase religion to a tribal status, and prostitute the spirit of scientific inquiry—this is a notion utterly repugnant to the American. To accept it is to poison the springs of truth and integrity which are indispensable to any culture worthy to be called civilized.

But our young people, perhaps unfortunately, have not sojourned in a country where liberty is denied, and how to make liberty with justice as real and deeply moving for them as Nazi ideals are for Carl, is our problem.

There are other areas in which the objectives of the two systems of education are widely different. As we have said, it is one of the authoritarian goals to inculcate the idea that the nation represents the end value; that the individual exists to serve the nation. Over against this conception, democratic education seeks to estab-

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lish the idea that the individuals who make up the nation constitute the end value; that the state exists as the servant of man and not his master.

Authoritarian education seeks to inculcate absolute obedience to Government policy and authority. Democratic education supports a qualified acceptance of Government policy and authority on the basis that it is subject to the will of the people and always open to revision. Democratic education teaches that authority derives from the consent of the governed. Authoritarian societies insist that they too govern with the consent of the governed, and point to their elections as proof. But when this claim is tested by the question: "are minorities free to become majorities?" the claim falls to the ground for not only are minorities unable to become majorities, but there are no minorities.

Turning to methods; the application of the project method in giving youth first hand experience in the on going life of society as a means of developing civic consciousness and a sense of their own worth to society is producing results which must be gratifying to their rulers. The third Reich is focusing its attention upon youth with an educational campaign which in organizational efficiency, scope, and resources, possibly surpasses anything of its kind in history. Seven million young people have been enrolled in the Hitler youth organization. According to Dr. Harwood L. Childs, the translator of "The Nazi Primer"—the official handbook for schooling the Hitler youth—the three present aims of the youth training program are character building, physical training, and training in the National Socialist world view. Three hundred thousand positions of leadership in the youth movement are open. These are filled, not by adults, but by young people—by youths themselves. Every opportunity is given to a young boy or girl to demonstrate his capacity for leadership. Those who show unusual promise enter special schools for leaders. The old class stratifications have disappeared, and wealth and social status play no part in the selection of youth leaders. Admission to the national party is rigorous, and only fifty thousand members of Hitler youth are taken into the party yearly. These fifty thousand new members, after spending six months of labor service where they rub elbows with

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young men from all walks of life, devote two years to military training. It is following this experience that the young men return to their universities.

Before every young man of approved Ayran blood, and 23 years of age, is held the possibility of achieving the high distinction of being one of the one thousand young men chosen from the nation annually to enter the National Socialist Order of Leaders. Upon admission to the Order these young men begin a four years program of training and study for leadership in the Reich. Three things are demanded of those admitted to the National Socialist Order of Leaders, according to Dr. Ley. "In the first place they must become the best soldiers we have; they must be comrades. In the second place they must become fanatical preachers of the gospel, and in the third place we demand of them unconditional obedience. The members of our order must be willing to obey even when it is unjust for them to do so. That is the greatest test." And Dr. Ley adds, "Upon admission to the Order, the man belongs to the party, body and soul. The party gives him everything he has, and in return he gives all that he has to the party."

Some of the methods employed so effectively by the Nazis may be worthy of adaptation here. For example, the mingling of college youth with young people from all walks of life in the work camps and other forms of unselfish service to society. Possibly our young people would engage in the Study of the problems and needs of society with greater earnestness and purpose if they had had first-hand experience in the actual situations about which they are studying. It may be that the CCC and equivalent agencies should be expanded and modified so as to include for a certain period every young man and possibly every young woman too of college age. We have had no little criticism of American youth on the score that it lacks morale; that it has no enthusiasm for the service to which it is being called in the defense of the country. If an authentic and enduring morale is to be developed in American youth, obviously it must be a self-created morale, not one imposed upon youth either by the Government or by educators. For how can a morale consonant with democracy be induced by undemocratic methods?

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It follows that our young people should be encouraged in the free and full exercise of intelligence. They should be helped to discover for themselves the nature of the crisis in which the nation finds itself, to determine for themselves the basic values in our democracy which are jeopardized, and the problems which face our nation. Does this not place a new type of responsibility before the college and university—one calling for creative imagination and courageous experimentation?

It is to be hoped that in providing this assistance education may find ways to bridge gown and town so that young people of the campus and the community may find a meeting ground for the expression of their common interests. It is to be hoped also that ways may be discovered whereby the resources of the educational world may be made available to the young men of conscription age before, during and following their training experience. The fact that Congress provided in the law that the trainees shall vote is *prima-facie* evidence that they are not to be denied the privileges and responsibilities of democratic citizens during the twelve months training period. It is essential that these young men be given access to library materials and other sources of information; also other important points of view on vital issues, else how shall they keep abreast of the times and vote as independent and intelligent citizens. True, they are going to the camps primarily for training in military science, and in this area it is entirely appropriate that they should be completely under the direction of military experts. It is in that portion of the day, week and month when they are not receiving military instruction that democratic processes should be available for civic education. Side by side with military training there should be provision for unfettered self development in the field of responsible citizenship, and in this process qualified educators and educational resources should be available.

The contrast between the methods of education in a democracy and the authoritarian method sometimes is striking. Democratic education implies a method of self-directed activity with participation in the selection of subject matter to be studied and free choice in determining outcomes. Spontaneity is welcome. Behavior cannot with certainty be predicted and therefore is

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not standardized. Independent, critical thinking is encouraged and it is here that the gulf is widest between it and the authoritarian system.

There comes to mind a visit to a large recreational camp. Hundreds of obviously happy young men were engaged in games and recreational activities which were interrupted at intervals by raucous military commands reaching every section of the huge camp through amplifiers. Instantly every young man, including those engaged in games, clicked his heels together, and came to attention. The contrast between such militarization of recreation and the spontaneity of democratic recreation was deeply impressive.

The factors which motivate individuals are all important in any system of education. It would be a serious error to underestimate the moral appeal of authoritarian education. Surely we have sufficient evidence to realize the tremendous hold of dictators upon the emotions of their people, especially the young people. This is not an accident. Dictators have discovered and utilized a profound and universal truth, namely, that the individual longs for positive assurance of the significance of his own existence.

There was a time in the authoritarian countries when religion gave this sense of dignity and significance, but alas that is passing. There was an earlier time when craftsmanship served to fortify self-respect for the workman could hold in his hand the finished product which was the creation of his own effort, the projection of his personality. With modern, highly specialized, mass production, craftsmanship has largely disappeared. As a substitute for religion and craftsmanship, dictators have introduced the worship of the race nation, and devotion to the leader. The nation is now so presented as to appeal to the idealism of the individual, lifting him out of a petty self-centered existence into an exalted feeling of identity with a collective movement of vast significance.

Goebbels has written "The Nazi party is a political church where for hundreds of thousands of years German people will be trained to be true National Socialists. We are the political pastors of our people."

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In a moment of ecstasy, St. Paul, desirous to express the feeling which had come into his life of identity with supreme and immortal values, exclaimed, "For me to live is Christ." Today the young man in Germany is exclaiming, "For me to live in Germany."

It is in this matter of motivation that democracy faces its severest challenge. Can we within the spirit of democracy and freedom evolve appeals as deeply moving as the authoritarian ideal? Can we bring to our young men and women a sense of goal as exciting, of ideals as worthy of sacrifice, and if need be, of dying for?

Seeking counsel on this topic, I wrote to a friend who is one of the most thoughtful religious leaders of our day. Each year since 1918, including last summer, he has traveled widely in Europe, observing trends in the political and spiritual life of the people. In a letter just received, he comments on our subject this evening, as follows:

"A middle aged professor in one of the German Universities gave me this poser last summer. He said 'the culture of Christianity in Europe was going down before the three sectioned front of Communism, Fascism and National Socialism. In them all, the material warred with the spiritual. Despite the heroic defense of the churches, the continent lacked enough spiritual vitality to resist them. Then he asked—'Do you have in America that which can do it?' And I had to confess that I was unable to assure him. Here in America we are now being led into a program for which there is no corresponding popular spirit to meet the tests that must attend it. Religion has to do with all this. Read Anne Lindbergh's *Wave of the Future*. Do not let her defamers get away with dismissing what she senses and portrays as being the threat of a Nazi sympathizer. There is nothing more real in this world than the ground swell on the continent she is telling us about. The makings of it are here also in the 20 to 30 age group, though mostly without self consciousness, and it is entirely unorganized and leaderless. The Nazi Bund stuff will not reach or kindle it. Its expression will be American and native. The material lies in the wide questioning (where it has not reached disillusionment) of existing

political systems, the economic set-ups that distribute so unfairly, and of religion that concerns itself with ecclesiastical interests overmuch. The war's aftermath will accentuate it. Withal, I am not a pessimist—only a watchman on the tower.”

What Dr. Colton is saying in this ominous note of warning is this: There is an easy way and a quick way of firing youth with devotion to the commonwealth; it is a way we are in grave danger of adopting for the imperative of this crisis is national unity, and the easy way will give it. That easy way is to exalt nationalism to the status of religion. But that road ends in death to the essential values of our American way of life. It leads as straight and surely to the totalitarian state here as it has in Europe. We are called upon to exert all the intelligence and vigilance we can summon lest we unwittingly drift into it. More than that, a better way must be found in which our youth will be inspired to serve and sacrifice for the common good. And what is that better alternative? For some the philosophy of Democracy will suffice, but not many are capable of responding wholeheartedly to mere ethical standards and abstract concepts. For most of us something more personal and dynamic is required to capture our full devotion. And I know of nothing save religion, that will suffice.

If it is to prove adequate, there must be freedom of worship and freedom of conscience. It has been the glory of our tradition, throughout our history, that we have permitted the individual to be loyal to two sovereignties—loyalty to the nation, and loyalty to God—a thing that in pure logic is indefensible. It is religion which has illumined and enriched our democracy; it is religion which has held before us the dignity of persons, and made us increasingly sensitive to the needs and rights of men, and it is religion that has sustained the passion for liberty.

If times were normal, one would feel confident that as in the past, so today, religion would be adequate to impel youth to joyfully assume their full share of civic responsibility. But times are not normal; we are in the gravest crisis in our national history—our President says—Under these circumstances one overtowering civic responsibility is brought home to every young man—the duty of preparing to defend his country, if need be, by force of arms.

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But youth has been taught that war is utterly evil—the gravest of all offenses against God and men. In agony of soul great numbers of young men are seeking to find the path of right. They turn to us, their elders, for counsel, and we speak with divided voice. Among our profoundest students of religion, men who live saintly lives, there is complete diversity of opinion, some believing that a Christian would be justified in participating, should our country be drawn into the present war, and others teaching that a Christian should reject the method of war under all circumstances. There is only one course open to youth—having taken stock of these opinions, to withdraw to his closet and let the still small voice speak to his own soul. And the duty of the college is clear—with tolerant understanding, we should give all possible aid and encouragement to young men as they seek to find God's will for their lives. Then stand by them, whatever their decision. Who among us has wisdom sufficient for these days, as we move into the valley of the shadow of death! Young and old alike, in the end we fall back upon God's grace. There is no other recourse.

American Education and the Church

BY A. R. KEPPEL*

FROM a conventional point of view, it would seem logical that at such an occasion as this, I should devote my message to a review of the Council's many noteworthy achievements during the year 1940 and to a detailed résumé of the Council's steadily expanding services. Perhaps this is what I should do from *any* point of view. And yet, noteworthy and significant as have been the Council's accomplishments, it seems to me that the situation in which we find ourselves today not only warrants but demands a different type of analysis than merely a satisfying and gratifying résumé of things well done.

NOTEWORTHY WORK

Under no circumstances do I mean by this to belittle or minimize the cooperative work which our boards have found possible of accomplishment as they have tackled their work unitedly. I am quite mindful, for instance, of the significant contribution which the publication of the 1940 Handbook has made and is making to the field of higher education. Nor am I forgetting the vital and valuable student counselling which has been and is being done cooperatively on our university campuses; nor the singular worth and helpfulness of our newest news bulletin for church workers with students—called “Campus and Church.” I am also fully aware of the continuing service which the journal “Christian Education” performs. And I remember with grateful appreciation the thorough work which was done by our Executive Committee this past year in rethinking the Council's entire program and in reorganizing certain phases of its procedures. It was this study which yielded as a by-product the publication of a little six page folder outlining the Council's objectives, detailing its current program and envisaging a projected work

* During the year 1940 Dr. Keppel was president of the Council of Church Boards of Education. This paper is his presidential address. Dr. Keppel is also the executive-secretary of the Board of Christian Education of the Evangelical and Reformed Church.

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plan which would more adequately meet the steadily increasing demands of the day. And I am also proudly conscious of the fact that this year marks the Council's thirtieth anniversary—three decades of significant cooperative service. Nor would I be true to myself were I to fail in expressing my own deep appreciation and the high regard of the Executive Committee and of the Council itself for the conscientious and statesman-like leadership which our General Secretary has given to this cooperative enterprise during the year just ended. Unquestionably 1940 has been a year of significant progress and of singular promise for the Council and its Commissions. But 1940 is past, and 1941 lies ahead. On *its* threshold we see a world in a state of chaotic delirium—*Christian* nations fighting each other for the sake of peace and hating each other for the love of a God—*educated* nations declaring blackouts on art and science and religion for the sake of an enlightened civilization, and a new world culture.

Yes, we could reminisce concerning the progress and achievements of the Council of Church Boards of Education, but how directly we would thereby indict ourselves as victims of that same wild confusion and pitiful paradox. May we, therefore, direct our thoughts for a few minutes to educational objectives rather than to educational organizations, and to prospect rather than to retrospect,—not disregarding *history* but, on the contrary, concerning ourselves,—with such of it as will provide sufficient background and horizon for a true perspective in a skewed and topsy turvy world.

In such a group as this I need not argue the case of education nor its basic rôle in the task of bringing order out of chaos, humanitarianism out of barbarism, the task of transforming selfishness and individualism into organization and cooperation, the task of remaking the world by remaking the individuals which compose it. The question, therefore, is *not* "Is education the solution?" but rather "*What kind of education is alone adequate?*"

EARLY IMPULSE IN EDUCATION

Obviously, there are as many different answers to this question as there are answerers, and I do not here propose to argue the

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merits or demerits of any or all of such possible detailed contentions. It is merely my purpose here to lift onto a new level of prominence a single characteristic which to my mind constitutes the genesis and genius of an educational philosophy adequate for such a time and for all time. Nor is this characteristic by any means new or novel. In our country it dates back to the beginnings of American life. It is part and parcel of the history of our early American higher education. In fact it constitutes its motive and mainspring although today such is difficult of comprehension. I refer to the *Christian impulse* out of which all the early American institutions of higher education were born. We have travelled so far from those early days and for the most part we have done such a perfect job of completely divorcing religion from education that today we can scarcely believe that at one time education was the handmaid of religion.

It is almost a revelation today to read the following excerpt from an early New England pamphlet entitled, "New England's First Fruits," printed in London in 1643:

"After God had carried us safe to New England
And we had builded our houses
Provided necessities for our livelihood
Reared convenient places for God's worship
And settled the civill government
One of the next things we longed for
And looked after was to advance learning
And perpetuate it to posterity
Dreading to leave an illiterate ministry
To the churches when our present ministers
Shall lie in the Dust."

The pioneers of New England were not reluctant nor tardy in expressing their interest in the cause of the college. The first foundation was laid by Reverend John Harvard for an institution which bears his name. The minister's library, which became the cornerstone of Yale, is an expression of the same ideals. The Tennents, who founded Log College, which subsequently became Princeton, were Presbyterian evangelists of their day. King's College, now Columbia, was founded by the Church of England, and its charter contained the provision that a definite proportion of the governing body should be members of the

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church. Williams, Amherst, Brown, and the colleges for women in New England were all born of the Christian impulse. And so we might continue to trace the subsequent establishment of church schools throughout the middle states and the west.

In these early schools, there was unquestionably a fusion of Christ and culture. Their graduates were men and women educated in the culture of the centuries and inspired with Christian ideals. They were active in maintaining the Church, in building American citizenship, and in sustaining a Christian civilization.

You and I know something of the development from that time to this—how gradually the attitude of the state changed when it began to recognize that its perpetuity depended upon the education of every child, and when it conceded to every child the right to an education,—how certain theories tended to create a gulf between science and religion, and how gradually the state began to champion the cause of keeping science as free in the state supported schools as religion was to be kept free in the church controlled schools.

TODAY'S CHALLENGE

Again we have traveled far away from the days of these conflicts. There has been much progress made in the development of a better understanding between so-called secular education and the Church, and real development toward a reconciliation of such diametrically opposed positions. Even now, in public school education, there is a definite nation-wide trend toward weekday religious education on public school time. But withal, there is much yet to be desired, and therein lies the burden of my message and the challenge which must come to every Church Board of Education, to every Church-related college and to every educational institution which holds an educational philosophy which interprets education as ministering to the *whole* of life and which denies the possibility of rightly or successfully divorcing true and complete education from spiritual ideals and from religious growth.

Ruskin put it well when he said: "the entire object of true education is to make people not merely do the right things, but enjoy the right things—not merely industrious, but to love in-

dust—not merely learned, but to love knowledge—not merely pure, but to love purity—not merely just but to hunger and thirst after justice.”

Someone else phrased it aptly when he said, “Education is that which is left after you have forgotten all that you have learned.”

Dr. W. O. Thompson, renowned educator, former president of Ohio State University, once said, “Morality, politics, business and commerce that know not God and the binding force of religion in all the relations of life soon degenerate into mere expediency and later into lawlessness. . . . One of the misfortunes of education in our day is that most of our school histories ignore the religious element in the founding and building of our nation as completely as if it never existed. The movements of God in human history, the influence of religious conviction born of the study of the Bible, the influence of moral ideals inspired by the Man of Nazareth, will some day be given their rightful place in the presentation of our national history, and for that we must look to the denominational college more than to any other one source.”

We know today only too tragically that Dr. Thompson’s prophesy was not idle talk. On all fronts we have proof of moral, political and business degeneracy—not resulting from a *lack* of education but rather born out of an education that has failed to recognize “the binding force of religion,” “the movements of God in human history,” the moral and spiritual ideals of the Man of Nazareth, and the spiritual relationship of man to man and man to God. An educational philosophy that falls far short of the philosophy of our early American pioneers is indeed inadequate for *such* a time or for *any* time.

Never has a challenge been hurled with more stinging force than that which is being hurled today by a tragic civilization into the faces of those church bodies and those educational institutions which profess to believe and to teach and to practice the principles of the Christian way of life. And no organization nor institution must assume a greater degree of responsibility for helping to bring order out of chaos and sanity out of insanity and Christian culture out of paganistic barbarism than educa-

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tional-minded church bodies and church-related educational institutions. *Theirs* is the *challenge* and *theirs* the *opportunity*. But success is conditional upon three factors—*first*, the actual possession of that faith and of that Christian philosophy of life that is alone worthy of the name Christian; *second*, a courage and a determination to proclaim to the world (chiefly through their own fruits) the unique qualities which differentiate *Christian* culture from secular knowledge; *third*, a united front in behalf of *Christian* education in America—education that believes in fusing Christ and culture.

Christian church bodies and Christian church-related educational institutions—with due regard for their diligence and their earnestness—have not yet begun to realize their potential influence and their solemn obligation. If once they envisage their singularly unique position and their potential strength when united they stand, the Council of Church Boards of Education will have a new birth of vitality and American education will wield again the devout influence which once it wielded in the days of our beginnings. Then and only then, will the graduates of our academies and colleges truly “have something left after they have forgotten all that they have learned.” May the vision of what we might be, convict us of what we are, and give us the courage to meet today’s crisis.

The Fine Arts and Religion

BY EARL ENYEART HARPER*

I THE PRESENT CRISIS

KATHERINE Anne Porter, in her introduction to the Modern Library edition of *Flowering Judas*, makes this poignant and significant statement:

"All the conscious and recollected years of my life have been lived under the heavy threat of world catastrophe, and most of the energies of my mind and spirit have been spent in the effort to grasp the meaning of these threats, to trace them to their source and to understand the logic of this majestic and terrible failure of the life of man in the western world. In the presence of such shape and weight of present misfortune, the voice of the individual artist may seem perhaps of no more consequence than the whirring of a cricket in the grass; but the arts do live continuously. . . . They cannot be destroyed altogether because they represent the substance of faith and the only reality."

All of us today are concerned about religious life on the campus of the college or university. We desire that youth on the campus, in the process of the life of discovery and development under counsel and guidance which is true education, shall find out what religion has meant to man through all time and can and should mean to him in his own time.

No work of religious, educational, or social ministry can be honestly undertaken anywhere today except in the light of the fact that we live in a world overshadowed by an ideology which democratic men abhor. It is the ideology of the totalitarian state, characterized by slavery, social intolerance, and complete rejection of moral and ethical principles in the conduct of both national and international affairs.

We have learned a bloody lesson by reason of the terrible failures of democratically governed nations to stand against the

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onslaught of the juggernaut of war with which Adolph Hitler has implemented the totalitarian ideology in Germany.

What we do about religion or art or anything else, on the campus or anywhere else, must be done with the awful fact of world war clearly and firmly in mind. What we attempt to do with indifference to that fact can be nothing more nor less than a fatuous clanging of brasses and tinkling of cymbals.

What does that fact mean to us and to those to whom we would minister?

Well, it means already that we are organizing, drilling, arming, and equipping our young men. This is to be the dominant note in formal education tomorrow and for many days after. Incidental to this we are entering upon a day of unplanned, informal, and seemingly casual education which is nevertheless bound to be terribly effective in directing the thinking, speech, and conduct of our youth.

This is a day of total war. So our nation must be organized, regimented, and indoctrinated in the factories, the schools, the churches, and the homes, quite as definitely as in the camps and aboard the ships of war.

Material sacrifices will be demanded soon. Higher taxes, limited luxuries, less freedom to choose where, when, and whom we shall serve, lower incomes, fewer automobiles, gasoline doubled or trebled in price, rationed food, fuel, and clothing will be the order of the day tomorrow or at the latest, day after tomorrow.

In a word, the American standard of living must come down in order that the American way of life may endure at all.

Much of what we have considered democracy must be sacrificed in order to keep a place in the wide world for any democracy.

More of governmental direction of our lives than those of us who think of government as servant and not master can contemplate with peace of mind lies just ahead.

And we must acquiesce in all of this. Honestly and realistically we must admit that the American people cannot stand successfully against the penetration of strange and evil ideologies, and that one day they may not be able to defend themselves against the military might, skill and daring with which those ideologies have been implemented if we prove sentimental and

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unrealistic dupes of wishful thinking. We who have been accused of being soft must seek hardness for the task ahead.

Now what will make us strong to stand for the right as God gives us to see the right and yet protect us from being morally victimized by our own hardness? What will give the individual, believing in the dignity of life and personality, the will and wisdom to use any authority which may be granted him wisely and reverently and to submit to the authority of others without loss of self respect?

The answer to all of these questions, and to those others which we shall be asking if and when our young men are dying in open combat or our civilian population is subjected to attack from the air, lies in the realm of spiritual life.

Religion in the richest and widest meaning of the term can offer the necessary spiritual sustenance. The fine arts will prove to be the handmaidens of religion in this. More than that, the fine arts, independent of any institutional form or formula of religion, can and will bring spiritual renewal and strength to our people.

A hard life, rigid self discipline, acceptance of imposed discipline smacking of regimentation lie before us. Troubled days and nights will be our lot for months and even years to come. If as we arm, as we make our sacrifices and offerings on the altar of democracy and national welfare, we surrender our spiritual inspirations, intellectual aspirations, and aesthetic appreciations, we shall enter upon an age as dark as moonless midnight.

But if we seek and find spiritual light and leading we need not, even in this troubled time, retrograde to stark materialism, much less to beastliness. The humanities can be kept alive. Philosophy must not be forgotten. The sciences, social as well as physical, must continue to be served that they in turn may serve us. Everywhere the colleges of liberal arts, the institutions of graduate research and study, the schools and museums of fine arts must be kept alive, open, ministering. Above all, men dare not forget God. The church must be the place where troubled souls find spiritual sanctuary and renewal of faith.

It is not enough to ask ourselves whether we can prepare ourselves for national defense so that we can stand successfully

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against the dangers that threaten us as a people today. We must ask whether we can do all of this and not lose our soul.

II THE FINE ARTS IN WORSHIP

Man, seeking knowledge of and a right relation to God, issuing in a godly relation to all mankind, has found his way through worship. In religious worship the fine arts have always proven themselves more than helpful.

This is the reason we find a clear and age-long historical record of association between religion and art. We cannot pause to consider this intriguing subject at proper length today. I simply remind you that the very apotheosis of architectural art is to be found in the Gothic cathedral; that for centuries the subjects of religion were the great, oftentimes the exclusive inspirations of the geniuses of painting and sculpture; that the oratory of the church was the home of the drama. We realize that poetry has not only found its greatest service to mankind in the church, but that in the services of thousands of churches each Sunday and oftentimes between Sundays tens of thousands of men and women read or sing lyric poetry who otherwise would pay it no attention whatever. As for music we have Dr. Waldo Seldon Pratt's trenchant reminder that "the demands that religion has placed upon music, the opportunities and incentives for its development that religion has afforded, and the basis of knowledge and character that religion has supplied for musical culture—have furnished to music the necessary occasion and atmosphere and nutriment for its growth to the status of a great and famous art."

In the church of God we find a constellation of the fine arts.

Have you ever considered what happens in the life of a religious man or woman who fares forth of a Sabbath morning to the service of worship?

From afar he sees the church edifice itself which, if true to the ideals of art, at once and forcibly reminds him of the up-reach of man toward God and the down-reach of God toward man.

Within the sanctuary, objects and symbols continue to guide his thought into spiritual channels and help him compose his soul in quiet meditation.

Let the art of architecture, guided by the art of liturgy, have its way and the worshipper will find that he has come to a time

and place when and where communion with God and prayerful meditation are literally inescapable.

Music, without which Dr. Van Dyke once said a church "is like a bird without wings," then performs its gracious ministry preparing the way, mood, and atmosphere for what is to follow in the service.

Instrumental music is not religious per se. Dr. Edward Dickinson truthfully observes that "when music in religious ceremony inspires a distinctly prayerful mood, it does so mainly through associations and accessories."¹

In considering the service the art of music, in pure instrumental form, renders the worshipper, I have often thought of one writer's description of a trans-oceanic voyage. After a little while he could no longer see the land he had left behind and, of course, he had not yet caught sight of the country whither he was journeying. He reflected that it was well, because he found a little time and opportunity to divest himself of prejudices and petty irritations and to open his mind and heart for new experiences, associations, and impressions.

Dr. Von Ogden Vogt has suggested² that every church should have a kind of purgatory in the vestibule where men and women coming to worship might be required to divest themselves of their besetting week-day, work-day thoughts, obsessions, irritations, and frustrations before entering the sanctuary. I do not wish to be misunderstood when I say that the voluntary in the service of worship, rightly chosen and well played, may effect a work of purgation.

We could analyze an entire service of worship today, and observe how the arts conspire together to help us realize the religious possibilities of our lives. But perhaps enough has been said to indicate that leaders of worship, by taking careful thought, by setting up superlative standards, artistic as well as religious, can assure those who are in the congregation of environment, leadership and personal experience which will lead them steadily and progressively from the first intimation that God is in His world to an outright commital of life, talent, and possessions to His service. In such an hour of corporate worship in the sanc-

¹ *The Spirit of Music*, Edward Dickinson, Scribner's.

² *Art and Religion*, Von Ogden Vogt, Yale University Press.

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tuary as at no other time and in no other place the divine elements in human life become luminous.

Now all of this of which I have been speaking is as true of a simple service in a chapel on a college campus as it is of the most elaborate service in a great cathedral. The fine arts, brought together and joined together in the worship of God, help man to find God, to believe in his own destiny with unquenchable faith, and to realize not only his oneness with God, but with his fellow-men. For in the fine arts men and women of all creeds and faiths find that they are founded on great religious fundamentals on which all can agree, that in the life of the spirit they are truly one.

In the city of Boston a movement took place fifteen years ago which illustrated the unity of believers realized in two of the fine arts, poetry and music. A choir was brought together composed of the fifteen best known church choirs of the city. The choir of St. Cecilia's Roman Catholic Church and that of Temple Israel, the choir of Elliot Congregational Church and those of two well known Methodist churches, the singers of the Church of the Advent and those of St. Paul's Cathedral, the boy singers of King's Chapel and the choral organizations of the First Baptist Church of Melrose, the choirs of the First Presbyterian Church of Boston and the Episcopal Church of Newton Center, all of these and others I have not named made up the Ensemble Choir of Greater Boston.

The directors of those choirs, as faithful religionists as their priests, ministers, and rabbis, met from time to time to choose the program of a concert to be sung in Symphony Hall during Music Week. That program included music from the Hebrew liturgy sung in the Hebraic language, music from the Roman Catholic liturgy sung in Latin, and representative hymns and anthems of the Church of England, and of the liturgical and evangelical churches of America sung in English.

Finally, the choirs came together to sing in a great body of nearly fine hundred persons on a Sunday afternoon in May in Symphony Hall. Hundreds of adherents of every religious faith from the city and from points as far distant as Philadelphia and Chicago assembled not only to hear the music so carefully chosen

and prepared, but to participate in singing hymns familiar to all, expressive of such fundamental and universal religious ideas and ideals that Jew, Catholic, or Protestant could take the words upon his lips and give them the assent of his mind and heart as he sang.

What I want to say is that spiritual unity of men and women dedicated to the best and greatest religious ideals they knew was realized and exemplified through the tryst those choirs and their auditors kept in Symphony Hall on those annual Sunday afternoons in May. Their attention was centered, not upon differences, disputes, and divisions, but upon common love of fine arts expressive of universal and fundamental religious ideas, ideals, and convictions.

If we want national unity, and we do—we must have it—how can we better seek it than through those religious ministries of the fine arts which appeal to our common humanity at its highest and best and thus bring us and bind us together?

III THE SPIRITUAL MINISTRY OF THE FINE ARTS

I should not be true to myself if I did not challenge you to realize that the fine arts have power over man's spirit in their own right, altogether independent of association with any church or faith. Without wearing the garments or speaking the language of any sect or creed, without subordination to any ecclesiastical form or formula, the arts minister to the spiritual well-being of mankind. This ministry, rich, vital, satisfying, may be encountered in the opera house, the art gallery, the theater, or the concert hall. It may enter the life and experience of man when he looks upon the building which the architects and engineers have erected like a beautiful picture hung on the skyline of city, town or open country.

In the long run, study and development of the fine arts will be vindicated among men by what happens to them in terms of spiritual awakening, refreshment and strengthening as a result of hearing music, seeing pictures, sculptured works, or beautiful buildings, reading poetry, or witnessing dancing and dramatic productions.

All other argument for the expenditure of time, money, effort,
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and loving care upon the fine arts depends finally upon what actually happens to individual men as a result of their experience with these arts.

There is much turmoil, struggle, and ugly strife in the life of man, even when nations are formally at peace with one another. That condition is aggravated in such a day as the one in which we live. If there is to be peace in the world in our time, we must find it in our own inner consciousness.

The dignity of life and of human nature has been ruthlessly trampled upon many times in the history of the human race, but never more viciously than today. Beastly thoughts are inculcated in the minds of men by means of powerful propaganda, let loose by governments who hold the power of life and death over every subject.

In the midst of such experiences, whether one is actually a victim in the path of the juggernauts of fire and slaughter, or whether one looks aghast upon the scene from afar, it requires an almost superhuman effort to retain any poise, any semblance of human dignity, any consciousness of human worth. And in the grip of such forces as have been let loose in the lives of men today how terribly impotent men are made to feel!

I am prepared to say that the peace which men crave, the poise which men need, and the power without which men suffer frustration and defeat, may be found in part, at least, through the ministry of the fine arts.

³I have come more and more to the conviction that Sheldon Cheney was right when, in his *Primer of Modern Art*, he says: "Art strikes straight to some separate aesthetic inner being, something as close to the spirit of man as it is possible to penetrate." He adds: "To me this seems as fundamental an approach to the spirit, to disembodied spirituality, as those other two unexplainable high roads, love and religious experience. I will not venture here any speculation as to how close together or how distinct these three phenomena may be; I feel, however, that no man has lived his spiritual life to the full if he has not

³ These closing paragraphs are similar in form and content to those with which the author closed an address to the Division of Institutions of Higher Education of the North Central Association, April 3, 1940, on the subject "Music in Liberal Arts."

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experienced widely of all three. Aesthetic emotion, arising from something which an artist has endowed with form, whether music, architecture or painting, is of that order, moves mankind thus fundamentally."

I not only find a response in my own soul to this conviction held by Mr. Cheney, but I believe that any normal man or woman can experience the life-giving, soul-inspiring, spirit-uplifting influence of the fine arts. I cannot help but believe that if men will hear and believe testimony as to the service the arts can render them, we shall have a much wider participation in support of the development of art in the life of America, for its further inclusion in the curricular programs of schools, colleges, and universities, and for its inspiring practice in galleries, theaters, concert halls, and opera houses.

When the walls of life seem about to fall in upon us, when the facts of life seem too hard to bear, too bitter to accept, then, not as an escape from life, but as a progress into a realm of life which all too many never enter, men should turn themselves to music, painting, sculpture, drama, literature, and architecture.

Mozart lived a life of poverty, even in the days when he was feted at the court of Vienna. He said once: "Things have got nearly beyond bearing. I'll now retire into my own soul for a while and make some nice music for a comfort." One commentator tenderly adds this word: "He could put off the call of death until he had penciled the last note of a glorious requiem, and, that done, take a gentle leave of life."

All of us together must struggle along with the problems, difficulties, perplexities, doubts and fears which are our daily portion in the life of the world today. And, while faith waxes strong that righteousness will prevail, that the institutions of liberty and justice will be vindicated, yet we cry out again and again in vexation of spirit and almost in despondency: "How long, O Lord, how long?"

We have said that peace may not come in our time. Perhaps we are driving straight toward Armageddon. Upon accidents in the actions and accents in the speeches of our representative men depend decisions which may plunge the rest of the world into an orgy of suffering and slaughter.

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Whatever may happen, we must not forget that the best and noblest things in life find their expression in the fine arts. Instead of withdrawing ourselves from cultural pursuits because of the stress, strain and danger of the days in which we live, we ought to give ourselves to those pursuits more avidly than ever before.

The message and mission of art are abiding and eternal. The enduring verities of human life are bound up with song, picture, story and cathedral.

Reflect, if you will, upon the spirit which animated the men and women who in 1916 established the great festival at Salzburg. Those of us who have sat spellbound through the great operas, symphonies, pageants and dramas of the Salzburg Festival know that each year there for two decades one of the divinest festivals of fine arts in the history, one of the finest conceivable by man, was presented to an admiring world. It is a tragedy to think that even the Salzburg Festival may be in the process of corruption and even of disintegration under the dominance of those who would reduce art to propaganda and artists to servile creatures little better than slaves.

But if what was done at Salzburg can no longer be done there, it will be done somewhere else. If the fine arts are driven out or forgotten for a little while in the ancient centers where they have reigned supreme, there will be other places where men will receive them to their hearts.

In founding the Salzburg Festival in 1916, in one of the worst periods of war, suffering, and devastation the world has ever known, those who took part in that development, pledging themselves to keep immortal values alive, issued the following proclamation: "Mists surround the world, and there seems to be no end to the cruelest of wars. Nobody knows what the next hour is going to bring. All the same, we dare to express the thought of a Salzburg Festival dedicated to peace, art, and joy. We call upon those who believe in the might of art, upon those who believe the works and values of art to be the only stable things in the eternal changes of time, to join us and to help us to establish a refuge in the name of Mozart, where art lovers of all countries may unite in festive delight once the dark clouds of this world catastrophe have passed."

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In the light of this testimony echoing from stricken Austria, can we not believe that the fine arts stand ready to help man achieve peace of mind and heart and soul, poise in personal reaction and relation to all the distracting and disrupting conditions of his existence, power to cope with the terrible challenge of life? In this awful hour of human trial, of national testing, of international upheaval, of world crisis, let us not forget that the fine arts offer man an opportunity to discover, express, enjoy, and enshrine forever his noblest thoughts, ideals, and aspirations.



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Church-Related Colleges

More Effective Christian Emphasis on the Campus*

I. The Background Described

By D. SHAW DUNCAN

Chancellor, University of Denver

WHEN Tom Paine wrote in January, 1776, "These are the times which try men's souls," he spoke truly. Many dark days were behind General Washington and his compatriots, but darker days were ahead which were to test the faith, the courage, the determination and the stamina of the men who believed in the principles of the Revolution. It was no time for the "Summer Soldier" for in the future were a Brandywine, a Germantown, a Valley Forge, the retreat across New Jersey, and the betrayal by Arnold, but there was also a Trenton, a Princeton, a Saratoga and a Yorktown. And it would take no sage or prophet to utter the same remark, so far as university and college administrators are concerned. For more than half a century the college world has been faced with problems of electives versus a fixed curriculum; standards to determine the ability and efficiency of a college to train young people; the claims of the researcher over against those of the teacher and the importance of each in the college pattern; the departmentalization of knowledge, and the swing of the pendulum towards comprehensive or survey courses; the development of a personnel program to counsel and aid students unable to find their way in a confused world, and to guide them to know their possibilities and the means to help them to experience and live a satisfying life; and the contest as to whether the four-year liberal arts college shall continue to function or whether it must give way to a two-year junior college with terminal facilities, or a definite vocational emphasis. Just to

* This is a most timely subject for colleges and universities. These papers are the essence of addresses delivered at the annual meetings held in Pasadena, Cal., January 8, 1941, and represent a variety of points of view from several sections of the country. The editor regrets to announce that Chancellor Duncan passed away March 7, 1941.

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enumerate some of the problems is to bring the memories and recollections of long conferences, hard study and meditation, conflicting plans and solutions, not final, but the best for the moment.

I have not mentioned the problems which have faced all of us during these years of the depression: the curtailment of offerings, the reduction of salaries, the accumulation of debts, and many other things incident to an uncertain economic condition. And the end is not yet. There must be faced the fact that publicly supported institutions during these hard years have increased their physical facilities—new buildings, new equipment, and with these new opportunities for prospective and ambitious students. And while the increased activities of the state with increased expenditures of money may to a certain extent curtail the appropriations for higher education, pride and enthusiasm in state institutions will force expenditures in many cases to keep up present plants and to increase them. Over against this situation the privately endowed institutions, and in these are included the church-related colleges, must face decreasing income, not only from their investments and endowments, but in many instances from the church to which they are related. It is evident a crisis is facing many of our colleges in this respect. And one is not surprised to find that Dr. Frederick P. Keppel of the Carnegie Corporation said in his annual report: "There are in the United States far more universities, colleges, and other operating institutions, and far more voluntary organizations for worthy purposes than the nation can possibly afford. In the years to come many of these are bound to disappear. . . ." Experience confirms this statement, but it seems to imply too much; namely, that the only institutions which will disappear or should disappear because they are not the fittest, will be the privately endowed institutions, and that the fittest to survive will be the publicly supported institutions. If money is the criterion by which fitness is to be measured, then our standards are rather materialistic. Be this as it may, we shall have to face this as one of our major problems. Many are of the opinion that educational institutions will have to study very carefully the things which their location, equipment and history make them best fitted to do. This may require them

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to limit their offerings to those lines of endeavor which they are preeminently fitted to carry on. In some instances it may mean consolidations not only of curricula, but of schools and colleges, and in many instances our churches will have to awaken to the responsibilities to their own colleges and to religious education.

And when I speak of religious education, it is agreed we are touching on the most vital subject of the church-related college. With chaos reigning over a large part of what we call the civilized world, with a war destroying the products of the labor of centuries, with the destruction of not only combatants, but women and innocent children, with untold suffering everywhere, the men and women who are religiously inclined are asking, is there no way for religion to function, has it lost its efficiency, its power?

Complete education must provide at least three sorts of equipment for life: specialized knowledge, specialized skills, and a unifying frame through which the details become a systematic whole. This third is in this program for this year, the important unit, which must contain a point of view from which the world and oneself can be understood, and perhaps more important a "dynamic or loyalty by which all that one is, thinks and does may be vitalized and directed." As Dr. Robert Calhoun stated recently in his article "The Place of Religion in Higher Education":

"Essential religion is dynamic as few other forces in human life can be. It is man's response to a Presence in his world so overwhelming that he cannot disregard, escape or control it. The reality that affects a particular man or people in this way may have any of a wide variety of characters. . . . It is recognized on every hand that the very strength of religion thus understood involves perils that are quite obvious, for a living religion almost inevitably exalts the emotional and impulsive side of human living, and tends to be impatient of thought, especially critical thought. Thus religions needs the closest association with intellectual discipline and liberating insight. Religion and intellectual enterprise together, but neither one alone, can move toward the conquest of chaos."

In view of this excellent statement, and of the theme of this conference, "More Effective Christian Emphasis on the Campus,"

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we are here to discuss, and, if possible, formulate methods by which religion, the particular commodity which our Church-Related Colleges and Universities are supposed to be able to present without fear and hesitation, can be only presented in an attractive, but compelling manner. The lives of our students should become possessed with this dynamic which will become not only a unifying force in their disordered worlds, but will become impulsive forces which will go out to conquer the present chaos in individual lives and in the world in general. In this lies the hope for civilized living.



II. As Secretaries of Church Boards of Education See It

1. Cooperation of Home, Church and Colleges

BY A.C. BAUGHER

Executive Secretary, General Education Board,
Church of the Brethren

THE wording of the subject itself suggests a felt inadequacy in our present achievements. The international conflagration has greatly accentuated the need for a stronger Christian emphasis not only in our colleges, but in our churches as well. What is said about a more effective Christian emphasis in our colleges could be said of the church with equal propriety. This is especially true since, historically, our colleges trace their origin back to a deep-seated missionary zeal in the church.

The new emphasis in Christianity on the campus, in order to be most effective, must be carried parallel in the home and the church. To follow this lead would take us too far afield in the area of Adult Education for the time allotted here. Suffice it is to say that any real spiritual awakening among students will not take place unless it takes place simultaneously in the home, the church and the community.

A primary condition necessary to bring about a more effective Christian emphasis on the college campus is that we recognize the need for it. There must be a deep consciousness of the ills of mankind before any one is moved to new efforts. Admiral Byrd came back from the Antarctic regions and asked for his enormous truck only after he had seen the vastness of the forces to be met and the inadequacy of the equipment he then had.

It is well at times to pinch ourselves to make sure that we are not asleep. For this purpose we call attention to some of the most serious problems which we are facing today.

A dark night of perplexing blackness has fallen upon great areas of Europe, Asia and Africa. And the events taking place across the ocean, are producing profound reverberations in our hemisphere. In addition to this veritable tidal wave striking

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our shores, our country is experiencing tensions and anxieties which have been caused by the years of severe depression and unprecedented unemployment. There is a deep-seated strain produced by a conflict of ideas in the realm of labor and capital. Efforts to establish wholesome public opinion through education is met by subtle and blighting propaganda aimed at the disintegration of government and the destruction of institutions which have made our country and others great.

If new problems like new truths teach new duties, then certainly our colleges have larger duties than at any time in their history. The religious life of a college must not be a cloistered experience. It will of necessity have to take all mankind into its compass. If necessity is the Mother of invention, then we have reasons to believe that we may be on the eve of a great spiritual discovery. Steinmetz a few years before he died, was asked what he thought would be the next great epoch-making discovery, to which he replied that it would be a discovery for the release of great spiritual power.

We use the words of one thoroughly acquainted with disturbing world conditions and who recognized the signs of hope in saying "the whole world is in pain and travail." And we hope it will lead to the birth of a new day.

Another step in developing a more effective Christian emphasis in our colleges consists in creating a thoroughgoing enthusiasm as a unifying center. The chief charge against Paul in that ancient court was that he was mad. The charge was true, and Paul made no serious effort to deny it. He was mad with enthusiasm. He was sold completely on doing one thing—preach Jesus Christ, and he did it. And so was Nehemiah, who in rebuilding the wall of Jerusalem was invited by his enemies to stop for a committee meeting at Ono. His reply was "I cannot come down for I am doing a great work." He could not be side-tracked. This is the sense of purpose and devotion which we need to recover. Colleges need to recover their first love for the church. Only a deep loyalty to and enthusiasm for the Church of Jesus Christ in our colleges can form the basis for a more effective Christian Emphasis.

Great achievements spring from deep loyalties. Thomas Jeffer-

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son, when speaking about the founding of the democratic form of government said, "we mutually pledge to each other our lives, our fortunes, and our sacred honor." Among college students complete commitments come only after clear issues are presented with conviction. Grenfell dedicated his life to mankind in Labrador only after he heard Moody give an unmistakable call.

The time seems propitious for a new awakening among college students. They are organizing themselves into work camps—Christian Youth Movements, Caravans and fellowships, all pointing in one general direction. They stand as if ready to go, waiting for some one to guide them. In their souls there is a smouldering enthusiasm for the sunrise of a new day in which discordant selfish interests will give way to one grand symphony of human welfare. There are many hopeful signs which convince us that there is something in the lives of our young people waiting to take form,—something akin to the Northfield Conference, the Y. M. C. A. movement, or the Student Volunteer movement.

In conclusion, a more effective Christian emphasis in our college can be achieved if we have the faith that what ought to be done can be done. In the idealism of youth, untainted by defeat, lies the hope of a New day.

2. Suggestions for a Program

By H. W. McPHERSON

Executive Secretary, Division of Educational Institutions
The Board of Education, The Methodist Church

IN our field of activity, one of the most hopeful notes is a widespread change of attitude toward religion in the field of education. On the campus it is being more generally recognized that religion has a place in education as well as life itself. Time was, and not so long ago, when on many a campus all approach to religion was at best apologetic. In one college a few years ago the whole question of religious emphasis was considered with such fear and trembling by the administration and faculty that there was no thought of inconsistency when the students voted not to have a preacher speak at chapel during the year. It is encouraging to be able to report a rather general change for the better in this entire area of campus life.

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The swing of the pendulum has already been sufficient to indicate that religion has been, or is soon to be, given its rightful place, central in all worthwhile life and learning, in the thinking of administrators, faculties and students generally. Whatever the changes in form or emphasis either in life as a whole or in its educational approach, religion persists.

A major element in the encouraging picture is that the church generally has apparently become aware of the need at this level and seems determined to follow through to a proper solution of the problem. The presence of such an attitude is of greater significance than any or all features of the actual program to date. The direction we are going in this emphasis is far more important than just where we are on the road. We realize anew that the church-related college is still needed, and are also aware of the fact that students in other institutions must not be overlooked in an adequate program of Christian education. The prayer of the little girl in the war-torn section of England is suggestive. After the usual conventional sentences, she extemporized a bit, before saying Amen, as follows, "And O, God, do take care of yourself, for if anything happens to you we are sunk." It is a most hopeful sign that the thinking part of the Christian world today has the settled conviction that civilization is "sunk" if religion is left out and the educational process be surrendered to the secularism which so menacingly threatens to engulf the race.

Space will not permit going into details of programs, but a few hints may be suggestive. We are hearing much of "The Campus-Church Relations Committee," which some denominations have made a part of their religion-in-education pattern. This committee, composed of members of the college administration and faculty, the student body, and representatives of the local or campus church, forms a logical and a most effective connecting link binding the total local constituency of a given situation together in a joint effort to work out their educational-religious responsibility.

The college church is a most important unit in the total agency for carrying out a satisfactory program. The old "Town and Gown" relation is outmoded. In place of the division, even antagonism, which once existed between the church and the college

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there is now quite generally an attitude of mutual concern and a united effort in the working out of a common task. More intelligent consideration is being given to the selection of ministers for churches having special obligations in connection with these campus-church situations.

Among the hopeful phases of the present-day Christian emphasis on the campus is the rather new sense of the importance of cooperation. It is generally recognized that students must have a large, yet entirely natural, part in any program that is to command their respect and be vital in their lives. The old idea, once held by many intelligent people, of doing something *for* young people is impotent today. Too often when older people try, even in all good conscience, to put on a religious program *for* young people the latter group is conspicuous for its absence. To say the least such treatments are not highly satisfactory. Happily those concerned with such responsibility are recognizing that it must be *with*, not *for*, if religious emphasis programs are to bring forth fruit worth the effort. In an atmosphere of sincere cooperation almost any program can be put on *together*.

Student councils, including representatives of responsible groups, where all related activities receive proper consideration in conferences, discussion groups, etc., hold an important place in any worthy Christian program today.

Any properly balanced program will keep the home church in the picture. The students by and large come from and should return to these churches. Many pastors and churches have in the past taken it for granted that they have lost their young people when they go away to college. There still are some such churches but hopefully the number is becoming smaller and smaller. No one would think of saying the wish was father of the thought; but it is quite evident that the fear, resulting in an attitude of neglect on the part of such churches, was often father of the fact and the young people were lost so far as any vital relation to the church was concerned. Here again an intelligent recognition of the fallacy has gone a long way toward solving a very real problem. "Student Recognition Day," (now established in the program of the Methodist Church), as the name suggests, indicates a change of attitude on the part of many home

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churches. Proper attention to students before they "go away to college," and fitting recognition, using them in church services, the church school and general activities when they return for vacations, is saving many not only to the church but for lives of Christian usefulness. It is now generally recognized that college years, even though a major part of one's life, are but a part, and that there is no need of serious losses to the home church if it carefully and effectually follows its young people through this higher department of their educational career. They should come back to the local church with no sense of a break in their relation, but greatly enhanced in value to carry on in the total program of church and college.

Denominational programs will differ, but the general pattern will be such as to fit the needs best if present trends resulting from the newly aroused interest continue. Support in money, personnel, equipment, etc., will come along if and when Christian people are properly concerned.

The most encouraging feature about the whole situation in education today is that the churches, boards, educational institutions, and all seem to have awakened to the great need along this line. Given that fundamental attitude, we can safely conclude that details of program will be more and more satisfactorily worked out. An awareness of need will lead to some way to meet the need, since "Necessity is the mother of invention," and many intelligent consecrated inventors are on the job. This being the case there is no ground for hopelessness. The present world picture is not all dark. There is no "black out" of Him who says "Be of good cheer, I have overcome the world." Although we have not yet attained, we press on toward the Christian goal.

This is how one Board Secretary sees it.

III. As College Presidents See It

1. Cooperation of President, Faculty and Students

BY HENRY W. A. HANSON

President, Gettysburg College

AT Kitty Hawk, North Carolina, I recall, as a small boy, standing by the plane of the Wright Brothers. One of them remarked with enthusiasm: "This machine will help to make one great neighborhood of all the world." I think of that great Scandinavian who spent so large a part of his life in producing a concentrated power that would help man blast his way through obstacles—whether they be casual stones or gigantic mountains. When he had finished his great creation—dynamite—he said: "Think of the back-breaking labor I have taken from the shoulders of humanity. Men will live longer because they will be better able to accomplish their tasks with a smaller outlay of energy." Always the dream of presenting the world with something that would enrich! In conference with another, Alexander Graham Bell, in 1876, remarked: "This instrument which I place in the hands of the world will be a great enemy to loneliness." Through arduous years of experimentation and disappointment, the world's great inventive geniuses have been fired by the thought that their work would add to the sum total of human well-being.

What a strange picture dominates the world today. Dynamite is the instrument of mad men—not lifting loads from human backs, but to double those loads and place them on human hearts. The airplane has not been used to bind the world in closer fellowship, but to rain hell and destruction on women and children. All of these great implements of larger living were placed into hands which made them refined instruments for the bringing of pain and destruction.

While science must ever work to place in the hands of mankind larger powers, it is the purpose of education to see that the hands will use these powers wisely and creatively. Here we have failed. We have not been able, by our educational technic, to build generations strong enough and fine enough to wield these resources for the building of a better world.

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The institutions represented within this room are bound together by historic ties. We possess a common origin—a common ancestry—a common purpose—a common tradition—a common trust. We represent, in this conference, 788 colleges, 31,115 teachers, 377,519 students. If there has ever been a time in the history of this world when the Christian college has had a distinctive position and a stirring challenge, it is today. In the stern realism of the present world collapse, we need to find the arresting challenge which will unite us in taking our own task more seriously.

I should like to define education as having two essential purposes: the first is to provide each generation with competent, high-minded citizens who think of life in the realm of stewardship rather than of ownership. Second, preparing young men and women to meet the responsibilities and demands of life, with courage, patience and wisdom.

There is but one way to bring the world back to peace and understanding—that one is the restoration of a Christian philosophy of life.

There are certain basic things which the Christian college should seek to develop within its student body.

First, a bigger world in which to live.

Second, a life more sensitive and responsive to the realities by which we are surrounded.

Third, association with the men and women who through history have been builders and contributors.

Fourth, a standard of values by which to measure the many things which we meet in life.

Fifth, a rich and wholesome outlook on the value and meaning of work.

Sixth, a strength of character which will make one immune to the temptations which are common to all life.

Seventh, an intimate personal contact with the hidden resources of power—particularly, prayer.

Our problem is to recognize the fact that we can render a unique contribution in this all-important field of building the right kind of leadership.

The approach to our task seems to me to be most direct. First,

in the introduction of a college policy that recognizes religion as essential in both of the two fundamental purposes which I have above suggested.

There should be no diluting of our excellence of work in the field of academic effort but having measured up to the accepted standards in the field of academic values, we should realize that we have then reached the point which is but the beginning of our real task. All too generally, educational programs should really start where they stop.

Shortly after Robert E. Lee became President of Washington College, he wrote a letter in which there is a sentence with tremendous significance. The sentence was something like this: "If any student should graduate from Washington College without having developed a greater love for Jesus Christ and the things for which he stood, I would regard my work here as a complete failure." In this graphic line, Robert E. Lee sounded a bugle note defining the purpose of a Christian College.

Second, every member of the faculty must be a Christian man. A great deal is being said about radicals in the teaching profession. I do not want to minimize the danger resulting from the classroom wise-cracks of an intellectual radical. I do feel, however, that the real danger to the church-related college lies, not so much in the field of radically inclined members of the faculty—the more serious menace lies in the members of the faculty who are luke-warm and indifferent. They might be greatly offended if one were to question their value as a definite religious force.

Each member of the faculty asserts two kinds of influence: the first is that intentional type for which one exerts himself. The other is far more subtle and far-reaching. It is the spontaneous influence which is radiated by the natural and care-free expressions of unguarded moments. Concerning the influence of a member of the faculty, I could mention, off-hand, a dozen cases in which student careers have been changed by the influence of a teacher who did not himself dream of the influence he exerted.

Third, a church-related college can attain its largest degree of success in its chosen field only if it has a carefully selected student body. We are all inclined to value the degree to which our institutions are inclusive in student representation. The wider

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the area from which a student body is selected, the more valuable are the contacts apt to become. I want, however, to appeal, at the same time, for an exclusive student body.

There are students who have no desire for the type of training offered by a Christian college. Their presence on the campus provides a stumbling block to any well-organized program of spiritual advance. Just in proportion to the number of any such students on the campus, just so difficult will it become for the college to attain real results.

Selectivity based on aptitude and a desire for the type of training offered by a Christian college needs to be stressed to a degree which is not generally appreciated today.

Fourth, the student body must organize itself for the acquiring of Christian standards and Christian ideals. I often think that there is entirely too much teaching in every college. Too much is done for the student. The student body learns to think of itself as something to be worked on—something to be worked for. It has seemed to me that we need to appreciate the fact that a student body is primarily to be worked with.

In no area, perhaps, will a carefully selected student body express itself in more creditable fashion than in cooperating for the promotion of finer standards of conduct and higher levels of general behaviour. Students are far better acquainted with the campus than we are. They are able, as in most cases we are not, to sense a situation and to solve a problem with enthusiasm and understanding.

The three primary factors for the building of a genuinely Christian and worthwhile program for a college campus are the President, the faculty and the student body. The success, as a whole, will be determined by the degree to which these three factors work in harmony, confidence and understanding.

2. Youth, the Source of Christian Emphasis

BY IRWIN J. LUBBERS
President, Central College (Ia.)

TO achieve this coveted good we must determine the source of the more effective Christian emphasis. Contrary to an opinion which has made the conclusion almost axiomatic, this source is not to be found in the college faculty. A college can

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be more effectively Christian than its faculty. It is true that our faculties must be made up of individuals who are sympathetic with our goals and aims and who will not obstruct the positive Christian program. A university professor is in the habit of startling his students with the statement that we become more effective to the degree in which we succeed in ruling God out of our lives. By way of illustration, he cites the habit of early New Englanders gathering in their houses of prayer to plead for deliverance from the scourge of an epidemic and thereby causing its spread throughout the community. Now science teaches us to segregate ourselves and we starve out the disease. The attractive premise presented by this half truth gives the non-Christian teacher an opportunity to promote his own cynicism. It also presents to the Christian teacher an opportunity to unfold a more mature attitude toward and understanding of spiritual truth. The importance of the Christian teacher cannot be denied but teachers are not the source of the most effective Christian emphasis.

The student body is this source. In the simplicity of youth is a great reservoir of spiritual refreshment. The strapping stalwart college man, so mature in appearance, was only yesterday a high school lad confiding to his mother the stirrings of his adolescent spirit. He is more naïve than he appears. He will respond to a simple genuine program based on the principle that "unless ye become as a little child ye shall in nowise enter into the Kingdom." When Paul arrived at spiritual maturity he said, "Now that I have become a man I have put away childish things." Our serious error is that we are inclined to say, "Now that you have become a man you must put away childish things." The simplicity, the ardor, and the sincerity of youth are the source of a more effective Christian emphasis on the campus.

Having found this source of spiritual vigor we must find a way of bringing it to conscious expression. The most important factor we as administrators can contribute is the voice of authority. Religion without authority is unworthy of the name. Communism in a caricature of Democracy. There is no freedom in religion which is not subjected to limits by, "Thus saith the Lord." The finer and nobler sentiments are quiet and subordinated. The radical and subversive are vocal and often domineering. In the

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quasi society of the college campus some leaders take the "high road" and some take the "low," and "between in the misty flats the rest drift to and fro." In the issues that arise on every college campus the voice of authority must support in unmistakable manner the sensitive, spiritual Christian leadership even to the extent of driving to cover the raucous and rebellious. Only thus can youth's tender Christian spirit find expression and provide a more effective Christian emphasis on the campus.

The present crisis in the history of Christianity offers the college a great opportunity. Was it not Archimedes who said "Give me a place to stand and a fulcrum and I will move the world?" That fulcrum is now afforded us. Once Christians marched to their death in the arena with songs upon their lips and glory shining on their uplifted faces. Youth thrills to the challenge of a crusade. Figuratively at the point of a sword the ambassadors of Christ are being driven out of Japan. In the land which cradled Christian art and music concentration camps have become dungeons for those who claim allegiance to Christ as their duty. If we give our college students a vision of the moral victory of these modern martyrs they will not fail to take up the challenge hurled by the neo-pagans of the present century.

An Australian soldier lay dead in the field of battle. Clenched tightly in his gory hand was a scrap of paper on which he had scribbled these words:

"You who have faith to look with fearless eyes
Upon the tragedy of a world at strife,
And know that out of death and night
Shall come the dawn of ampler life;
Rejoice, whatever anguish fills the heart
That God has given you the priceless dower
To live in these great times and play your part
In Freedom's crowning hour!
That you may tell your sons
Who see the light high in the heavens,
Their heritage to take;
I saw the powers of darkness put to flight
I saw the morning break!"

If a dying youth in the midst of war and on the field of death can "catch the vision glorious" how much more fully will our students catch that vision and be true to it if we provide the environment for cultivating the things that are spiritual!

IV. As Church Workers With Students See It

1. Experience Factors and Practical Suggestions

By H. D. BOLLINGER

Secretary, Department of Student Work, The Board of Education,
The Methodist Church

THE college student of the present generation finds himself in a situation which becomes increasingly bewildering. He is in a social scene in which world events are shaping to a crisis. The industrial revolution, the misuse of the scientific method, the religion of nationalism and a blighting wave of secularism all seem to conspire to a decision of destiny that would seem like fate requires to settle within the period of his college experience. In addition to those questions that life ordinarily asks him concerning vocations, a life mate, a job and his place in society there are now the larger questions of the very fate of civilization and of society itself. Decisions are forced upon him which he seems incapable of making. These chaotic factors of a turbulent world serve not to integrate the thinking of the student but rather add to his indecisions, his feeling of helplessness and his sense of insecurity.

Holding in mind the world situation which the college student of the present generation faces, let us examine the factors of his campus experience. It is a well known truth that campus days are critical days. From the viewpoint of the needs of the student there are many factors in the American college scene which are not healthy to the best interests of the student.

One of these is the fact that, from the standpoint of the needs of the student, the American college campus is over organized. This is because students have caught "Americanitis" which means that when two or more Americans get together they elect officers, draw up a constitution and appoint a committee. It would seem that every major interest, group or aspect of college life is organized. The facetious remark of one student is a bit pertinent when he said that as soon as he received his diploma he hoped to begin his education. When questioned why he replied to the effect that he had spent four years in college but had not yet had an opportunity [256]

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to think. He said he had been too busy participating in activities and meeting requirements. Evidently this lad had gone through college but the values of the college experience had not gone through him.

Another factor in college life which intensifies the needs of students is that on a large number of campuses the residence situation is not good. There are great numbers of fraternities, sororities and dormitories which are not conducive to the healthy factors involved in the integration and development of personality. In instance after instance these residence groups contribute to loneliness, indecision and even character disintegration.

Perhaps a third factor which has to do with the religious needs of the college student in the campus scene is the fact that the campus in itself is a highly organized social unit which is too much set part from the rest of society. This tends to throw a cloak of unreality about the student in regard to what he is and does in relation to the rest of society.

Time does not permit to enumerate other factors in the campus experience which create needs in the life of the student. Sufficient to the discussion is the realization of the fact that college days constitute a most critical period in the lives of the young people who will be the leaders of the future. They are days of important decisions, days in which skills are developed, ideas created, attitudes moulded and destinies determined.

Good religion meets a human being at the point of his need. It helps him to make decisions, achieve integration, implement his idealism, perform evaluating functions, discover his sense of mission and realize the Presence.

If ever there was an opportunity for the ministering functions of religion to meet the needs of college students it is now. This is another way of saying that the Church has a superb opportunity in the campus scene at the present time to mould the future in the direction of truth, democracy and Christian ideals.

Let the question be frankly faced, what is the Church doing for the religious life of college students? Traditionally in the American campus scene, there is the Student Christian Movement which means the Young Men's Christian Association, the Young Women's Christian Association and the Student Volunteer Move-

ment. These organizations have rendered and continue to render a great service in the prophetic interpretation of religion in college life. However, there has developed within the past thirty years a program of student work within the churches. Nine denominations are ministering in a special manner to the religious needs of their students. The Roman Catholic and Jewish faiths likewise give special attention to their college students. The question is frequently asked concerning a United Student Christian Movement in this country. There is a sense in which such a movement now exists in every way except in name. There are numerous projects both helpful and hopeful in which all Christian agencies of the nation cooperate. In many instances there is the inclusive cooperation of the inter-faith agencies.

As far as inter-denominational, inter-religious, or inter-faith cooperation is concerned, it should be noted that the strength or weakness of national or international movements is greatly dependent upon the extent or value of cooperation which is achieved in the local campus situation. It is most gratifying to realize that increasingly fine reports are coming due to a developing campus ecumenicity in student Christian work.

From the standpoint of a more effective Christian emphasis on the campus, the following are offered as practical suggestions:

1. Student Christian work must meet the student at the point of his need. It must help him meet life situations on the campus, in the community and in the world.
2. The program of effort should be student centered. It must not be program centered or adult centered but of, by and for students. This is a fundamental principle of good religious education in creative personality development.
3. Student Christian groups are now emphasizing in a very significant way the use of small fellowship groups as a practical method for the project expression of Christian idealism.
4. Our student Christian work must continually offer content material of the Christian faith which is scientifically sound, intellectually respectable and valid in reality. Anything less is shoddy and cheap and usually is rejected by students.
5. The strength and weakness of our student Christian work is greatly dependent upon the student and adult leadership.

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This leadership must be specially trained for campus Christian work.

6. Student Christian work should ever be related to the world at large and never succumb to that campus isolation which keeps students apart from the living issues of the social scene.
7. Student Christian work should be church centered. At the very moment when national, political and economic systems are falling apart, the church is being rediscovered. In the past in student Christian work we have emphasized the church as "the universal fellowship of Christian believers" at the expense of the church on the corner. Let the church be the church as the universal fellowship of Christian believers *and* as a legitimate unit of society functioning in human behavior for the growth of good men and for development of a society in which goodness may be practiced. Let the church be the church and forbid not the students to be in it and of it for the purpose of building the Kingdom of God.

2. Pressure Points and Question Marks

By DONALD STEWART

Director, The Westminster Foundation, The University of California
at Los Angeles

HUMANITY owes to religion the impetus to higher education. From the days of the priest-philosophers of Egypt to the Levitical priesthood of the Mosaic period through the synagogue language schools of the dispersion to the Sadducean and Pharisaic schools of the Master's day, down through the so called Dark Ages during which conscientious scholars copied and guarded the sacred writ, past the period inspired by Mohammedan and Nestorian zeal in the middle centuries, religion has had its close association with the school. The history of our contemporary centers of learning in the United States has been no less interestingly connected with religion. In the beginning it was the exceptional school indeed, which did not come into being impelled by the urge to create leaders for the church. Only recently, in the rise of tax supported institutions, state universities, junior colleges and private schools, has this not been so. And only comparatively

recent has been any question raised as to the relation these church-sponsored schools should bear to the church.

Of course this is only in a limited measure true, for there are few schools of higher learning in the country today which are definitely church controlled, and many of them date the severance of official relationship back a good many years. However, the idea that the first duty of the church-sponsored college is to prepare citizens for the country rather than members and leaders for the church has been, comparatively speaking, a more recently articulate notion. If a reactionary church has not kept pace with knowledge as the college conceives it, young people are apt to return home less sympathetic to organized religion than when they left for college. If it is difficult to obtain professors who are both expert in their fields and good churchmen, the tendency has been to favor scholarship. In the face of the development of the Westminster Foundation and other similar church-controlled student movements, inspired by a desire to follow the student to the state campus and conserve his leadership for the church in the midst of an unfriendly or semi-friendly environment, we have had developed on the church-sponsored campus a lessening interest in and responsibility toward the church as the parent body. This is not to say the church-sponsored college is less church-minded than the State institutions. Far from it. But there is sentiment in some quarters to the effect that the church-sponsored college is not as intent upon the continuance of the family relationship with the church as she once was.

So much for the pressure points. A good deal may be said upon these subjects and from various viewpoints. One comment is this: Is it important after all, that the Protestant Church maintain her identity as an institution of American Democracy? Those of us who serve her on the State campus are fully aware of a difference of opinion on this matter. Some professors,—in the minority, let me hasten to say,—frankly state that not only the church's institution as such, but many of her convictions are definitely outmoded. They decry Protestantism's divisions, her lack of unanimity, her out-worn creeds, her lethargy in the face of social crises. In response to some comment raised in an ethics class not long since at a State University wherein the Virgin Birth

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was mentioned, the professor remarked, "Don't tell me anyone believes in THAT any more!" Regardless of what your views on the subject may be, the fact remains that all of Catholicism and the vast majority of Protestantism does believe in it, and the professor's remark gains real significance in view thereof. Now, the Catholic Church is prone to protect its views on such a matter, while the Protestant Church usually does not. The former acts because a policy of appeasement is deadly to the fundamental conceptions of the church as Catholics define it. But there is some wonder in the speaker's mind if the time has not come when Protestantism should manifest a real interest in what goes on in the colleges and universities of the land? We do not hold to a doctrine of the church which makes the institution itself holy, inviolate, paramount in its importance *as such*. But Protestantism has made an important contribution to the American way of life, and there is, buried in the warp and woof of her being an identity between her institution and this contribution to the American way of life, which makes the elimination of either a serious thing. Our forefathers sought these shores in the interests of freedom of worship, freedom of speech, the right to life, liberty and the pursuit of happiness. The very right of our professors to teach what they honestly feel is the truth, is a treasured right which Protestantism has always stood for. This accounts for our lethargy in matters such as the one just mentioned. This accounts for the fact that, whereas Protestant colleges enjoy a latitude which often brings them in direct opposition to the tenets of organized Protestant religion, Catholic colleges are kept well in hand. However, is it not plain that those who have at their disposal the training of the cream of Protestant youth owe it to themselves, to their church, and above all to their country in these troublous times to teach the truth and significance of Protestant doctrine? The only alternative seems at least on the surface to be the loss of all that three centuries of Reformed religion have gained for the human race in religious freedom, intellectual and democratic liberty.

Another comment is this: Should we not realize that the church-sponsored college IS the church, and as such has a responsibility toward the church which reaches deeper, even, than

academic attainment? In these piping times of emphasis upon scholarship, such a statement carries dynamite. But let us look at it. If the church-sponsored colleges cannot produce the kind of citizen they set out to create,—in this case a relatively few Christian scholars in each generation,—whose fault is it? A church-sponsored college a percentage of whose faculty has to be drawn from outside the church, may have failed, or her colleagues failed, in the immediately preceding student generations. Even if many of her sons accept positions in State schools, become leaders in educational and academic circles and are not legitimate candidates for obscure chairs in small colleges, it still would seem possible if the colleges are properly doing the job they set out to do, to provide a combination of churchman *and* scholar for their faculties. This must not be taken in the form of an accusation that church-sponsored colleges are filling their chairs with non-churchmen. The subject is broached here because the world has already entered a period in which the character and mission of the church as an institution of society are under question. Compromise is fatal. How fatal, only time will tell. A move toward Fascism on the one hand or Communism on the other will rock the traditional institution to its foundations, and it appears on the surface that, if American democracy is going to stand the test, each of its historic institutions becomes a pillar in which no decay can be countenanced. The Protestant Church is in a most delicate position in the midst of this shifting of emphases. A trend toward Fascism, a swing in the direction of authority, not to say oligarchy which this involves, is not as friendly to the Protestant pattern as to the Catholic. On the other hand, the traditional conservatism of the Church,—Catholic or Protestant,—has usually pressed the Church into the position of maintaining the status quo, often to the disadvantage of the masses, not to say their exploitation. Communism is the ugly extreme which rises as an alternative, with American Democracy between. Due to the fact that any middle ground in such a world muddle as we approach today is a difficult position to hold and due to the fact that the Protestant Church must hold this ground if she is to accomplish the ends which caused her birth,—it can be readily seen why it is vital that the church-sponsored college maintain a consistent

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loyalty in every way possible to the body from whose side she has sprung. And not least in importance in the attainment of this end is a church-loyal group of faculty members who see the picture of the future and are willing to place their scholarship and their characters at its disposal.

One comment might be made in closing. It has to do with the creation of leadership for our country and for our church. The time has come for us to realize that the Protestant Church is not a defunct and dying institution which has spent its course and done its work. There may be times when certain representative bodies of Protestantism give some evidence of this. The same may be said of reactionary societies in the Catholic fold. It is time inventory was made, however, of what the Protestant Church has stood for, and what her leaders must in the future stand for and, as cooperating agencies in the training of these leaders, measure the cost and responsibility of the task. Were the Protestant Church to go out of business tomorrow, close all her doors, liquidate her assets and dismiss her leaders, her functions would still have to be fulfilled. There is no denying that many of these functions could be fulfilled more efficiently than they are today, but this day and hour is no time for quarreling over organization, form, and what-not. We need, like Nehemiah, to get our people at work building the city, repairing the breaches in the wall, rallying a lethargic democracy to the support of its very life. There will be another time when Ezra can be heard on the subject of our mixed marriages, our foreign alliances, our disloyalties. The cause of Protestantism cannot be served with scepticism, indecision, or easy toleration verging at times on indifference. We need intelligent action in the service of those ends which Protestantism has been dedicated to since the Reformation. We may be divided into many bodies, but we are of one blood. We need leaders conscious of the quality of that blood, filled with the corpuscles of justice and freedom, throbbing with the motivating power of the will of the people under a common and a sovereign god. Your task and mine is the task of leadership training for the home, the school, the church and society whereby the blitzkrieg without or the insidious encroachments of social disease within shall be annulled and the Kingdom of Almighty God and His Christ shall find its establishment.

V. As Students See It

1. Education and Religion, a Spiritual Unity

BY CARTER IDE

Pomona College

A DISCUSSION of the emphasis which religious functions should receive on the liberal arts campus must have as its prerequisite consideration some suggestion of a philosophy of education, for without it the problem cannot be defined, much less can it be solved.

The rather arbitrary and vague delineation of the liberal arts program which I should like to propose as relevant to this present inquiry includes three essentials. First, Knowledge: some appreciation of the significant facts about man and the universe, and an insight into the intellectual techniques by which man has laid hold of these concepts. Second, Inspiration: a dynamic sense that there *are* values which are worth great effort and sacrifice, perception that the "color of life is red," and that reality throbs with vitality, that we share with God in the creation of a better world. Third, Sensitivity to those ineffable values in ethical and esthetic awareness which constitute the essence of spiritual truth.

But if we are thus to define the aim of our educational enterprise, have we not found it synonymous with the life of the spirit itself? For the "intellectual love of God" and reality is what constitutes the essence of the religion of the civilized man; a religion compounded of "mystery and awe, wonder and curiosity, of admiration and delight." Within its compass fall "all things that can be disinterestedly observed, studied, and enjoyed." Philosophy, in short, is in its broadest sense the best and truest form of religion.

The import of this identification of religion with the chief educational interests of the college has obvious and far-reaching practical consequences. Negatively, it would suggest that spiritual opportunities do not reside primarily in Christian associations or church foundations; that extracurricular activities and organizational participation have no exclusive monopoly of re-

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ligious expression. Positively, it means that Christian institutional participation of the traditional pattern must be regarded as much less essential than Christian intellectual vitality on the part of students and faculty alike. It means that the religious leadership of the campus must be the academic equal of any other part of the faculty. It means that religious functions should be performed not as the rival in competition with, but as the absolutely essential supplement to the work of the classroom. It means that religious leaders should recognize as their greatest opportunity the fusion and integration of the diverse student activities and studies into a common spiritual unity. It means that religious ceremonies should have as their object the endowment of the secular wisdoms inherent in history, science, and art with spiritual significance and perspective. It means above all else that the Christian emphasis on the campus can be made more effective only by teachers who are themselves reverent, and by priests who are themselves philosophical.

The college program, spanning the arts, the humanities, and the sciences, provides the material for a peculiarly rich spiritual experience. The spiritual culture of the college community must be indetical with the educational administration. Those among the faculty and student body who give themselves, their treasure, and their time to such a quest for significance, will surely enter upon the abundance of life of him who drinks from unfailing springs. They will not, I think, grow faint for the joy of living and the craving for understanding gone wholly unslaked.

2. College Presidents the Key

BY ORVAL J. NEASE, JR.,
Pasadena College

THE supreme problem for the church-related colleges today is not the problem of increased equipment, not of improved methods of education, not the maintaining of a financial status quo, but the supreme problem on our campuses today is to align, harmoniously and effectually, education and Christianity; a collegiate atmosphere blended with a pervading spiritual atmosphere. The problem is to bring back to our campuses and to continue to

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encourage on our campuses a definite, non-compromising code of Christian ethics, a campus standard founded on the principles of the Sermon on the Mount!

I speak to you from the standpoint of a student, with visitations on many campuses, and with proxy acquaintance with the campus life which represents the vast majority of colleges and universities represented here today.

At the close of the World War, Dr. Charles W. Eliot, made this statement, "The World War has taught me one great truth, and that is that the greatest need of the world is more science." Dr. Edgar Sheffield Brightman answered this statement in his classroom at Boston University in these words, "We admire and respect Dr. Eliot and his contribution to the world, but here we must part in our convictions, for, to me, the World War has taught conclusively and tragically that the supreme need of the world today is not more science, but more religion!"

Increasingly there is being exhibited among thinking men and women everywhere a growing realization of the need for a greater spiritual emphasis. Radio commentators, daily press writers, magazine contributors, leading national figures, thinking people everywhere are expressing their feeling of a need for a spiritual revival among our people, for a spiritual awakening in every phase of life.

The responsibility for making such an emphasis, for satisfying such a need lies somewhere. And, in my way of thinking, the great share of responsibility rests with you who harbor under your wings the potential leaders of this country, leaders of every community who will dominate the influence of tomorrow. Yours is the responsibility of awakening the youth in our colleges to our need for moral, spiritual fibre of character that is so conspicuous in its absence on our campuses today!

I have been taught in my college that true success or failure will depend not on my financial achievements, but on what I do with my life in relation to the God who created me. If I disregard God, I disregard the Infinite Person who has given me all I have and am. If I disregard Jesus Christ, I disregard the most precious possession any man ever had.

You college presidents, upon whom rests the greatest responsibility

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bility of any group of men, as a student of yours, I ask—Are you giving to us the correct atmosphere, the kind of teaching, the kind of exemplary living that is causing us to leave your halls and your campuses with a sense of our need of Christ-centered lives? Are you insisting that our extra-curricular activities be saturated with the spirit of Christ? Or are you permitting us to be swayed by the same subversive influences which are leaving the youth of the European countries with no moral stamina, no sense of right and wrong, and no appeal for the best which is within them?

We are your students; you are our ideals! But we, as the college youth of today, look to you to give to us the spiritual motivation, the moral purpose, which will inspire us to be men and women of high ideals, moral principles, upholding a definite heart relationship with Jesus Christ as the true criterion for the highest standards of life!

Some Religious Implications in the Goals of Education as Set Up by the Education Policies Commission

BY SISTER MARY THEODOSIA I.H.M.*

SINCE the advent of the French Revolution and the ushering in of the so-called "Enlightenment" at the close of the eighteenth century, the intellectual and moral life of many people in Western Europe and America has been dominated by the false philosophy of Naturalism, *i.e.*, the confining of the destiny of man to this earth, and the eliminating of the supernatural altogether.

On re-reading the goals of general education set forth by the Education Policies Commission, *i.e.*, Self-Realization, Human Relationships, Civic Responsibility and Economic Efficiency, we see that there is grave danger that they may be given an entirely naturalistic interpretation, since there is no mention of supernatural or religious ideals; but, we, free from the vagaries of modern materialistic and naturalistic philosophy, and by our constant consciousness of the whole man, natural and supernatural, and his ultimate eternal goal, have read into these (goals) other and more far-reaching implications.

SELF-REALIZATION

We know that there can be no true Self-Realization (*i.e.*, the making actual our potentialities) if we have not self-knowledge, and how shall we know ourselves unless we know God, for without reference to Him "man stands in an isolation which cuts him off from all reasonable comprehension; his beginning no less than his end must remain an unattainable mystery." Man without God is meaningless; "he is like a key that fits no lock." How can we "give direction to our lives" (in character formation)

* The author is a professor of Marygrove College, Detroit and read this paper at the first annual meeting of the Privately Endowed Colleges of Michigan which met at Emmanuel Missionary College, Berrien Springs, Mich., on October 3, 1940.

SOME RELIGIOUS IMPLICATIONS

unless this direction is determined by some fixed, immutable, absolute ideal? But this ideal for the child of God by baptism, is not left to chance, to blind groping, but is realized for each one of us in Christ our Lord, the God-man, the perfect Pattern of all that is best—the perfectly integrated Personality, the Paragon of self-realization. Only in so far as we live close to Him, study Him, and strive daily to conform our lives to His; only in so far as we are enlightened by the Holy Spirit and strengthened in the pursuit of our upward way by the Indwelling of the Blessed Trinity in our souls; only in so far as we realize this, our incorporation into the Mystical Body of Christ, that living organism which is pulsating with the divine life of Christ as Head and the baptized souls engrafted into Christ as living members; only in so far as this supernatural life flows from Christ to us, are we tending to transformation into Christ, and thus truly realizing ourselves. Indeed we realize in ourselves the beauty of the Divine Plan only in proportion as we produce in ourselves the image of the Incarnate Son of God, and develop from spiritual children into Christ, as St. Paul says: “To the perfect man, to the full measure of the stature of Christ.” (Eph. 4: 13).

HUMAN RELATIONSHIPS

Christian-love is supernatural; nature has nothing to do with it. Nature is selfish, selective, changeable; super-nature is unselfish, universal, lasting. Nature, as Thomas a Kempis says, seeks itself, super-nature or grace is thoughtless of self. The great law therefore of Christian love cannot be built upon nature: “As I have loved you, so you also love one another.” (John 13: 24). Here is the ideal and the measure we are to follow. All of us who have been baptized have been baptized into one body—into Christ Jesus, and therefore all of us are members of the Son of God. He has taken all of us to Himself and claims us as His own. Therefore the influence of Christ, my Paragon, will dominate all my relations with my neighbor. I shall see Christ in the whole human race and especially in all with whom I come in contact: my family, my pupils, my friends, my fellow workers, the members of the community in which I live and work. If we are each united (actually or potentially) to Christ in a

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living union, then we are all united to each other, and can work together unto the temporal and spiritual good of all.

CIVIC RESPONSIBILITY

It is obvious now that the third goal, civic responsibility, can also be achieved with the supernatural motivation thus far suggested. Who will be a more loyal citizen, more one in tune with the ideas and ideals of the true democratic statesman, than one who sees in all legitimate authority the authority of God? There will be no cringing, no sacrificing of principle, no humiliating compromising with the truth, no abandoning of high ideals, when we realize that it is God alone whom we obey and in our obedience serve the best interests of ourselves and society.

ECONOMIC EFFICIENCY

Some may be asking, will the fourth goal of the Commission be realized by one motivated by the supernatural? There is no reason why one who is striving for union with Christ should not be able to make a livelihood for himself and those for whom he is responsible. He is more likely to put first things first, as our Divine Lord counseled when He said: "Seek ye first the kingdom of God and His Justice"?—and then relying on the promise which follows—"and all things else will be added to you," (Matt. 6: 13) he will seek all things else, but in honor, justice, and good will for himself, and not forgetting the interests of his neighbor in whom he sees an *Alter Christus*.

Efficiency is a relative term anyway. What might seem efficiency to one may not be deemed efficiency by another—the efficient methods of the gangster, for instance, are not the efficient methods of the scientist, the engineer, the teacher, the artist, the honest, hard-working father of the young family. The Christian worker in any field should place a greater value upon the salvation of his soul than he does on the accumulation of this world's goods, honor or power—for "What doth it profit a man if he gain the world and suffer the loss of his own soul?" (Matt. 16: 26).

The Christian educator, especially, deems it more important to train men and women in the art of right thinking, and in the art of true living, rather than in the art of making a living

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(although this is important too). Men must be trained spiritually, morally, and intellectually to meet the world crisis today for, "There is a conspiracy afoot (and all the world knows it) to pull humanity down from its heavenly height, render it, in the most determined sense, 'of the earth earthly,' turn it from its allegiance to Christ, and enslave it once more to the vile concupiscences from which it had been delivered by the precious Blood of a God-man." In view of this growing apostasy from God and His Christ, it is extremely important that we acquire a deeper appreciation of eternal values, and cling with all our hearts and minds TO THE ONE UNCHANGING IDEAL.

We, of the denominational colleges then, need not quarrel with the framers of the goals set up for general education, but rather accept them as expressions of immediate ends, and reinterpret them in the light of man's complete living and eternal destiny. For, as we have seen, the ideal of Christian education for this world rests soundly and entirely on education for the next.

Let us strengthen ourselves with affirmations, the things that are so, the great realities: *i.e.*, God, the Beginning and the End, the All from whom, instant by instant, we take the ever-new gift of our being, in whom we live and move and are; "Christ, our Way, our Paragon, and our true self-realization in Him; the great unity of all the friends of Christ in Him; the reality of our obedience to God alone in our civic responsibility; our putting our eternal salvation as our only true success before merely making a livelihood; and lastly, the making of these realities real for us as individuals, not just intellectual theories, but put them to work in our daily lives—then, and only then will there be joy and happiness in our lives; and as our hearts are at peace with the realization of our oneness with Christ, our influence on others will be tremendous. Not Hollywood or Broadway, but the magnetic Personality of Christ, the perfect embodiment of Beauty, Truth, and Goodness, will draw the youth of today back to God and the eternal verities; for as St. Augustine says: "Our hearts were made for God and only in God will they find their rest."

Ask Better Questions

By J. C. BAKER*

ASKING good questions is an art. Stimulating questions inspire the group to prayerful thinking and wise action. As a promoter of lively discussion they build class attendance. Improvement in querying comes through observance of simple principles:

1. *Effective for encouraging discussion are questions that require an answer of more than "Yes" or "No" or other single word.* Too many Yes-or-No questions make class procedure a stiff, cut-and-dried affair. They demand little of the conversational participation essential for the growth of the Bible-school student. The resulting semi-monologue by the teacher deadens interest. Though answers of children will naturally be briefer than those of adults, they too can gradually be made more complete. If self-consciousness when speaking of religious matters exists, often it can be overcome by questions requiring replies consisting of more than one word. With practise the teacher can easily phrase queries which bring fuller answers.

Examples:

Poor (except for small children): (A) How many Commandments did Moses receive?

Better: (A) Which of the Ten Commandments will, if observed, make us better members of the family? (B) Which, better citizens?

Poor: (A) Did Aaron help Moses?

Better: (A) How did Moses try to compensate for his personal handicap in leadership?

2. *Too involved questions may, however, confuse the student.* Again, both the age and the mental attainments of pupils must be considered. Educated adults can keep in mind more complicated sentences and can formulate more comprehensive answers

* The author is a professor at the State Teachers College, Peru, Neb. He has published many articles in the field of religious education, and won first prize in the 1940 contest conducted by the *Nebraska Farmer* for the best poem.

ASK BETTER QUESTIONS

than can untrained thinkers. This does not excuse plying the educated with befuddled quizzes. All questions should be clear-cut in phrasing and purpose, not rambling or so interspersed with asides that the student does not know quite what was asked. Unusual or too-technical words also make questions vague.

Befuddled question: (A) Is one less culpable who steals from a corporation—corporations being often corrupt—than one who steals from a citizen—citizens, being often exploited, sometimes feel they have a right to get even, don't they?

More clear-cut: (A) What reasons are sometimes given to prove that it is worse to steal from your neighbor than from a corporation?

3. *Questions requiring answers of one word are useful in checking on students' information.* Often they can be grouped in the review to speed it up. True-false answers, as well as the Yes-No types, come under this classification.

Example: (A) Moses was domineering? True? False?

4. *More concrete questions should be addressed to the younger and the less sophisticated mentally.* Concrete questions deal with objective things, those which can be seen, heard, or touched. Abstract questions deal with theoretical and philosophical religious topics. They should be reserved for students proportionally adult.

Poor question for the mentally less mature: (A) Since honesty often appears to be the poorest policy in life situations, should we temporize at times?

Better: (A) Give five reasons why we should always be honest.

5. *Good questions require thoughtful answers rather than mere memory work,* which (aside from the learning of choice passages for their comforting beauty) should provide the tools for thought. We cannot reason adequately unless we have on hand a supply of facts; this is the justification for factual knowledge. Atheists know many isolated facts of the Bible; yet they are unable to use them constructively. Thinking is arraying facts to prove or disprove something. Questions which stimulate thoughtful discussion lead to better living.

Poor: (A) Name the sixth book of the Bible.

Better: (A) Group the books of the Bible which are history.

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6. *Questions asked should have spiritual significance.* The teacher who goes through a class period, asking few or no questions of real religious import, is wasting time, his and that of his students. While some questions will necessarily deal with minor matters, their number should be limited. Too superficial study of the Bible lesson is the chief cause of many trivial questions. Prayerful study will so deepen the understanding that questions of greater religious value will come naturally.

Superficial: (A) Why are the merciful blessed?

Better: (A) Show that being merciful toward others does not justify license in our own conduct. (B) To what extent must we accept or reject the theories of Freud as applied to loose conduct?

Analyze the types of questions printed in lesson quarterlies. Observing in what situations each type of question is used will enable you to ask better questions.



Notes

To Explore Field of Religion and Labor Relationships

Last Spring Professor Robert L. Calhoun, of Yale University Divinity School, Chairman of a faculty committee on the Relation of Theological Education and Labor, wrote fifty seminary teachers, inviting them to take part in a study of "Ways in Which Our Theological Education is Contributing, or May Contribute to a Clear Grasp of the Problems Which Arise Where Religion and Labor Meet." It is reported that favorable replies showing the keen interest in the problem came from all sections of the nation.

The Bible College of Missouri

For forty-four years the Bible College of Missouri has been offering courses in religion to University of Missouri students. During that period more than ten thousand university students have taken courses in religion. Last year the Bible College enrolled 522 individual students, many of whom were enrolled in two or more courses. One student out of every seven on the university campus today has, at some time during his university career, taken a course in the Bible College.

While the Bible College was established by the Christian Church in Missouri, for about twenty years it has opened its doors to any religious body that cared to place a member upon its faculty. At the present time the faculty includes a member of the Christian Church, a Methodist, a Jew and a Presbyterian. Each cooperating body supports its own member of the faculty and is expected to participate in the general overhead expenses of the institution. Dr. Carl Agee is Dean of the College.

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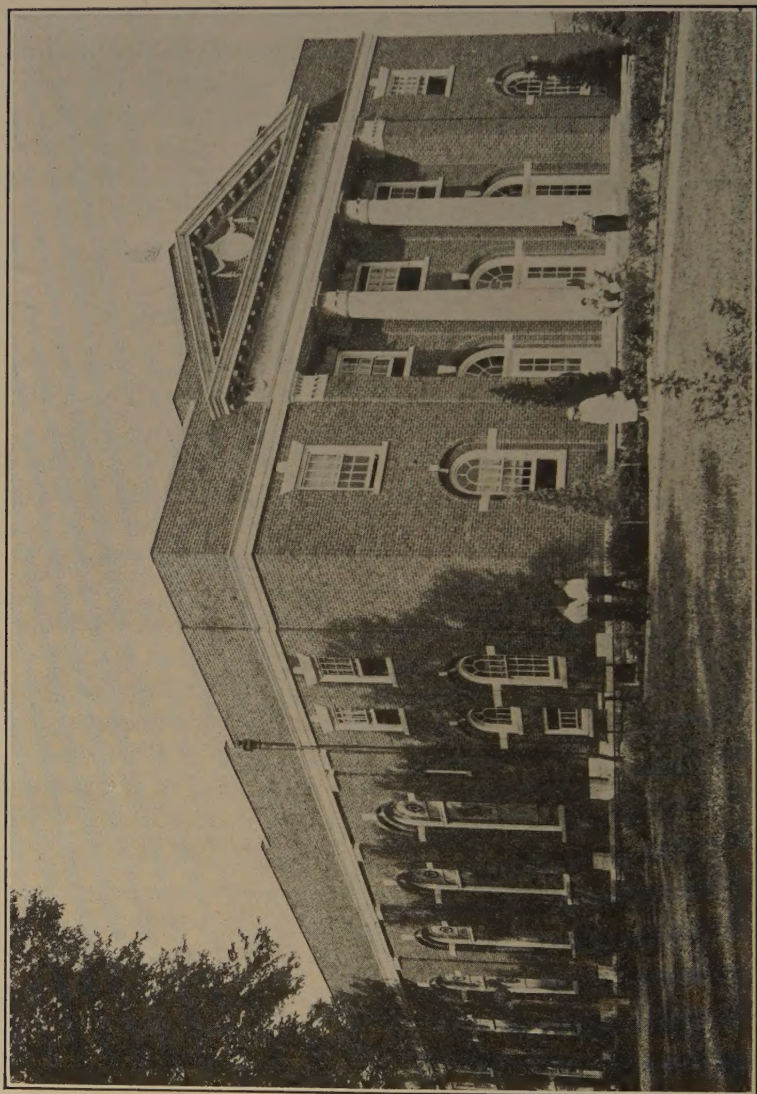
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